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क्षुरधारा

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(५२)

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क्षुरधारप्रतिमया धिया परमधीरया ।
प्रविचार्यात्मनस्तत्त्वं ततः स्वपदमाविश ॥ IV. 46.23.

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अक्षुरधारा प्रमितया धिया परमघोरया ।

प्रविचार्य तत्त्वतत्त्वं ततः स्वपदमाविश ॥

IV. 46. 23.

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परिदीर्घासु तन्त्रीष्वु सुतीक्ष्णासु सितासु च ।
क्षुरधारोपमासासु वृत्तवृत्तेषु तिष्ठ मा ।।

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परिदीर्घासु तन्त्रीषु सुतीक्ष्णासु सितासु च ।
क्षुरधारोपमानासु चित्तवृत्तिष्व तिष्ठ मा ॥

V. 51. 1.

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तादृशं तमुपाजग्मुः परिवारसमन्विताः ।
सर्वाः प्रकृतया फुल्लं मार्गदुमभिवाध्वगाः ।।

I. 45. 42.

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मृशमालपते प्यस्य नालापं नागरा ददुः ।
मुक्ताजालयुतायापि कोचकायाध्वगा इव ॥ V. 46.29.

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एक एव बभूवासौ जनमध्यगतो पि सन् ।
अर्थादिगुणनिर्मुक्तः परदेश इवाध्वगः ।। V. 46.28.

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एक एव बभूवासौ जनमध्यगतो पि सन् ।
अर्थादिगुणनिर्मुक्तः परदेश इवाध्वगः ॥

I. 46. 28.

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भृशमालपते प्यस्मै नालापं नागरा ददुः ।
मुक्ताजालयुतायापि कोचकायाध्वगा इव ॥

V. 46. 29.

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अतिविस्मयपातस्थौ ग्रामकं समुपाययौ ।

उल्लङ्घ्य म्लेच्छनगरपार्यदेशमिवाध्वगः ।।

V. 47.51.

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अतिविस्मयमातस्थौ ग्रामकं समुपाययौ ।

उल्लङ्घ्य म्लेच्छनगरमार्यदेशमिवाध्वगः ।।

V. 47.51.

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समदृष्टलतालोलवनितो द्रिशिलाकृतिः ।
रमते नैष भोगेषु पान्थो मरुमहीष्विव ॥ V. 74.62

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समदृष्टलतालोलवनितो द्रिशिलाकृतिः ।
रमते नैष भोगेषु पान्थो मरुमहीष्विव ॥ V. 74.62

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समदृष्टलतालोलवनितोऽद्रिशिलाकृतिः ।
रमते नैष भोगेषु पान्थो मरुमहीष्विव ॥ V. 74. 62.

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इति संचिन्त्य स ध्याने पुनस्तस्थौ दिनानि षट् ।
ततः प्रबोधमापन्नः क्षणमुप्त इवाध्वगः ।। V. 86.8.

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इति संचिन्त्य स ध्याने पुनस्तस्थौ दिनानि षट् ।

ततः प्रबोधमापन्नः क्षणसुप्त इवाध्वगः ।।

V.86.8.

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गम्यदेशक निष्ठस्य यथा पान्थस्य पादयो ।

स्पन्दो विगतसंकल्पस्तथा स्पन्दस्व कर्मसु ।। Vi.(ii) 1. 15.

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गम्यदेशक निष्ठस्य यथा पान्थस्य पादयो ।

स्पन्दो विगतसंकल्पस्तथा स्पन्दस्व कर्मसु ।। Vi.(ii) 1. 15.

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विवेकिनमसंमूढं प्राज्ञमाशागणोत्थिताः ।
दोषा न परिबाधन्ते सन्नद्धमिव सायकाः ।। V.12.37.

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विवेकिनमसंमूढं प्राज्ञपाशागणोत्थिताः ।
दोषा न परिबाधन्ते सन्नद्धमिव सायकाः ॥ [illegible] 12.37.

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रक्तबालाङ्गनस्यापि जस्योदारधिया मुनेः ।
कणाशः पांसुतां यान्ति मनसः स्मरसायकाः ॥ ☑ 74.60

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रक्तबालाङ्गनस्यापि जस्योदारधिया मुनेः ।
कणाशः पांसुतां यान्ति मनसः स्मरसायकाः ॥

V. 74. 60.

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रक्तबालाङ्गनस्यापि ज्ञस्योदारधिया मुनेः ।
कणाशः पांसुतां यान्ति मनसः स्मरसायकाः ॥

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तिल में तेल की इच्छा

(१०७)

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आमूलान्मनसि क्षीणे संकल्पस्य कथा च का ।

तिलेष्ववातिदग्धेषु तैलस्य कलना कुतः ॥ V. 77.43.

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पुरकुटी

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पुस्त्रग्धशीतलच्छायां प्रकटां रत्नदीपकैः ।
पुगुप्तां वनदेवीनामन्तः पुरकुटीमिव ॥ V. 51. 51

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त्रिलोकी भाति तेनेयं जीवस्य प्रयितात्मनः।
नानोपलम्भभाण्डाढ्या कुटी काठिन
कोटरा ॥

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WORDS IN ASHLY.

The word seems to strange when used in

se.

tion. Generally it means heat or warmth

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सुस्निग्धशीतलच्छायां प्रकटां रत्नदीपकैः ।
सुगुप्तां वनदेवीनामन्तः पुरकुटीमिव ॥ V. 51. 51,

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स तां विवेश धर्मात्मा गन्धमादनकन्दराम् ।
चित्रभ्रमणसंप्राप्तामलिः पद्मकुटीमिव ।।

I. 52. 1.

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स तां विवेश धर्मात्मा गन्धमादनकन्दराम् ।
चित्रभमणसंप्राप्तामलिः पद्मकुटीमिव ।।

V. 52. 1.

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ततो दुन्दुभयो नेदुः प्रतिध्वनित-
दिङ्मुखाः ।
महाप्रलयसंशान्तौ पुष्करावर्तका इव ॥

III. 38. 12.

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सकलशास्त्रविचारविशारद

प्रसृतपुण्यजलैकमहाह्रद ।

मज भृशं विततव्रत संप्रति

प्रसृततां हतकिल्विष संततिम् ।। V. 4. 53.

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सकलशास्त्रविचारविशारद

प्रसृतपुण्यजलैकमहाह्रद ।

भज भृशं विततव्रत संप्रति

प्रसृततां हतकिल्बिष संततिम् ॥ ए. 4.33.

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इदं मे शरधाराणां पुष्करावर्तकोपमम् ।
शार्ङ्गं धनुरहो न्द्राभमिन्द्रकार्मुकसुन्दरम् ॥ V. 31. 56.

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अथासौ विक्रमन्नेत्रमनः प्राणवपुर्भ्यां ।

अर्धोदित इवादित्ये परः स्फुरितपङ्कजम् ॥ V 39.19.

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अथासौ विकसन्नेत्रमनः प्राणवपुर्बभौ ।
अर्धोदित इवादित्ये सरः स्फुरितपङ्कजम् ॥

V. 39 19

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शुद्धपक्षस्य शुद्धस्य हंसौघः सरसो यथा ।
यस्माद्गुणौघो निर्याति जीवितं तस्य शोभते ।। V. 39.53.

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दिनानि कतिचित्तत्र नीत्वा शोकपरीतधीः ।
जहौ स्वदेशं संशुष्कपङ्कं सर इवाण्डजः ॥ V. 45.23.

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सत्वरं प्रविवेशान्तः पुरमाम्नानमानवम् ।
राजहंस इवावर्षे सोदत्सरसिजं सरः ॥

V 46. 19.

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तथास्य पुत्रस्य [illegible] ।

प्रसादमुत्पत्स्यामः शरदीव महाह्रदः ।।

V. 48. 38

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अथास्य पुण्डरीकाक्षः पयोमूर्तिरुपाययौ ।

प्रसादमुत्पलश्यामः शरदीव महाह्रदः ॥ V. 48. 38.

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रसायनमया: प्राणास्तच्छरीरमपूरयत् ।

सलिलौघा इव सरो वृक्षं मधुरसा इव ।। V. 58.25

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कच्चित्परमकल्याणा त्वात्मारामतया तव ।

प्रसादो जायते चित्ते शरदीव सरोम्भसि ।। V. 61. 30.

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कश्चित्परमकल्याण आत्मारामतया तव ।
प्रसादो जायते चित्ते शरदीव सरोम्भसि ।।

V. 61. 30.

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गनेतरेतरापेक्षः सरः पङ्कामलाम्भसाम् ।
यथा राघव संबन्धस्तथा देहेन्द्रियात्मनाम् ॥

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गतेतरेतरापेक्षः सरः पद्मादिमानिव ।

यथा राघव संबन्धस्तथा देहेन्द्रियादिभिः ॥

V. 72.5

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कुम्भकारः आट कुम्भ

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पुनः कालकुलालेन कृतभूतशरावकम् ।
चक्रमावर्त्यते वेगादजस्रं कल्पनामकम् ॥ IV. 47. 80

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पुनः कालकुलालेन कृतभूतशरावकम् ।
चक्रमावर्त्यते वेगादजस्रं कल्पनामकम् ॥ IV 47. 80

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रूपानौकमनस्कारतत्साकानक्रियात्मकम् ।

कुम्भकारो घटमिव चेतो हन्ति करोति च ॥ V. 48.52

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रूपालोकमनस्कारतत्काल क्रियात्मकम् ।
कुम्भकारो घटमिव चेतो हन्ति करोति च ।।

V. 48.52.

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शरादिहेतिसारितो विस्तीर्णे
गगने स्थिते ।
प्रवृत्ताः सुरवमागन्तुं सरसः
सरितो यथा ॥

III 38. 13.

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जिस की पत्नीकी के बाद विवाह करने के लिये जाने
जाने के ।

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दाणादवापतुस्तत्र पुष्पलोलतरंगिणीम् ।
समंगां सरितं साधु सर्वपुष्पमयीमिव ॥ IV 14.14.

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सर्वा नाड्यस्ततस्तन्वास्तस्याः पूर्णा विरेजिरे ।
सरितः प्रावृषीवाम्बुपूरपूरितकोटराः ॥ IV. 16. 12

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सर्वा नाडयस्ततस्तन्वास्तस्याः पूर्णा विरेजिरे ।

सरितः प्रावृषीवाम्बुपूरपूरितकोटराः ॥ (V. 15.12

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तरङ्गितासु कल्लोलजललोलान्तरासु च ।
शाम्यन्तीष्वथ तृष्णासु नदीष्विव घनात्यये ।। IV. 22. 6.

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वहत्स्वसृक्पवाहेषु गङ्गापूरेष्ववाम्बरात् ।
दाम्नि वेष्टितदेवौघकृतदेवेडाघनारवे ॥ IV 27.2.

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मध्यप्रवाहवहदुल्मुकशूलशैल-

प्रासासिकुन्तशरतोमरमुद्ररौघा ।

गह्गोपमाम्बुवलितामरमन्दिरेण

सर्वासु दिक्ष्वशनिवर्षनिकर्षणेन ॥ IV.28.8

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सुरासुराद्रीन्द्रशरीरमुक्तै

रक्तप्रवाहैरभितो प्रमद्भिः ।

बभार पूर्णं परितो म्बरो द्रैः

संध्याकरीघ्नातमहग गङ्गाम् ।। IV 28.18.

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मध्यप्रवाहकुसुमाकरसंगमेन

प्रासादमिकुन्तशरतोमरमुद्गरौघा ।

गङ्गोपमाम्बुवनितामरमन्दिरेण

सर्वासु दिक्ष्वशनिवर्षनिकर्षणेन ॥ V. 28

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भीमभासदृढक्षुण्णा जाता गोर्वाणवाहिनी ।
परिदुद्राव वेगेन गङ्गेन हिमवच्च्युता ।। IV. 34. 19.

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देहाद्रौ न भयदाद्राः सरितः प्रसरन्त्यलम् ।
नोल्लसन्ति लसत्पद्माः संकल्पोग्रकलापिनः ।। IV. 35. 60.

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इच्छाया: शक्तयश्चेतो गावो वृषभिवोन्मदम् ।
अनुधावन्ति दोषाय सरित: सागरं यथा ।। IV. 42. 30

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इच्छाया: शक्तयश्चैता गावो वृषभिवोन्मदम् ।
अनुधावन्ति दोषाय सरित: सागरं यथा ॥ IV. 42.30.

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स्वस्वभाववशाद्वशादन्योन्यपरिघट्टनैः ।

सृष्टयः परिवर्तन्ते तरङ्गिण्या इवोर्मयः ॥ IV. 43, 39.

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मुदमेत्य कदाचिच्च स्वयमायाति दीनताम् ।
प्रावृड्वर्षकलोल्लासपूरादिव नदीरयः ।। IV 52.28

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मुदमेत्य मदा कश्च स्वयमायाति दीनताम् ।
प्रावृड्वर्षकचोल्लासपूरादिव नदीरयः ॥ IV. 52. 28.

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जगाम परिवारं स्वम् ।कार्षीत्स्वगृहं प्रति ।
स्वतीरवृक्षानुगतः सरिदोघ इवार्णवम् ।। V.92.

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जगाम परिवारं स्वम् आर्षभ-स्वगृहं प्रति ।
स्वतोरवृद्धानुगतः सरिदोघ इवार्णवम् ।। V.9.2.

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रताः कुसुमकर्पूरकुङ्कुमाम्बुघटाः स्त्रियः ।
स्नानभूमौ स्थिताः सज्जा नद्यो मूर्तियुता इव ॥ V. 10. 3.

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एता: कुसुमकर्पूरकुङ्कुमाम्बुघटा: स्त्रिय: ।
स्नानभूमौ स्थिता: सज्जा नद्यो मूर्तियुता इव ।। V. 10. 3.

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धावमानमधोभागे चित्तं प्रत्याहरेद्बलात् ।
प्रत्याहारेण पतितमधो धारीव सेतुना ॥ V.13.30.

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धावमानमधोभागे चित्तं प्रत्याहरेद्बलात् ।

प्रत्याहारेण प्रतितमधो धारेव सेतुना ॥ V. 13. 30.

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क्षणमुल्लासमायाति क्षणमायाति शून्यताम् ।

जडा विदलयत्याशु तृष्णाप्रावृट्तरङ्गिणी ।। V. 15. 9.

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अनन्ताकुलकल्लोला विवर्तावर्तसंकुला ।

पवहत्याशयारण्ये तृष्णान्धानां नदी नृणाम् ।। V. 15. 14.

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असंख्यपुत्रयोर्नैव भवानेव सुतस्तयोः ।

सरित्तरङ्गवत्पुत्र गताः पुण्यगणा नृणाम् ॥ V. 19. 32

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मन्ये दानमहानद्यः सुरैमकटमित्तिषु ।

प्रवृत्तास्ता भविष्यन्ति शैलसानुष्विवापगाः ।। V 31.16.

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मन्ये दानमहानद्यः सुरैर्मुकटभित्तिषु ।
प्रवृत्तास्ता भविष्यन्ति शैलसानुष्विवापगाः ।। V. 31. 16.

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नात्मन्यन्तमवाप्नोपि स्वस्थे न्तः स्वदिते स्वयम् ।

क्षीरवारिनिधौ पङ्गुः सरोमृप इव स्फुरन् ॥ ५.34.61.

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उपसा

नात्मन्यन्तमवाप्नोमि स्वस्थे न्तः स्वदिते स्वयम् ।

क्षीरवारिनिधौ षड्गुः सरोमृप इव स्फुरन् ।। V. 34. 61.

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दैत्याभावे सुरश्रेणी निर्जिगीषुपदं गता ।
शममेष्यत्यदृष्टाब्दपटलेषु सरिद्यथा ॥ V 38.8.

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दैत्याभावे सुरश्रेणी निर्जीवोपुपदं गता ।

शममेष्यत्यदृष्टाव्दपटलेषु सरिद्यथा ।।

V. 38. 8.

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ब्रह्मरन्ध्रकृतोत्थाना प्राणशक्तिरथासुरम् ।

शनैराक्रमयामास गङ्गा सर्वमिवार्णवम् ।। V. 39.12.

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संवेद्यनिर्मुक्तनिरामयक-

संविन्मयास्वादमनन्तरूपम् ।

सन्मात्रमास्वाद्य सर्वसारं

पारं परं प्राप्स्यसि जन्मनद्याः ॥ V. 43.40.

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सा पपाताम्बराद्धारा शेष शीर्षमस्मात् ।
रसायनो हरशिरः पतितेव सुरापगा ॥

V. 54. 22.

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सा पपाताम्बराद्धारा शेषं शीर्षमस्मान् ।
रसायनो हरशिरः पतितेव सुरापगा ॥

V. 54. 22.

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अन्तः कुण्डलिनीं प्राणाः पूरयामासुरादृताः।
चक्रानुवर्तप्रसृतां पयांसीव सरिद्वराम् ॥

V. 54. 26.

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अथवा निग्रहं प्राप्तं करोम्येतेन वै विना ।

वर्तते न प्रजैवेयं विना वारि सरिद्यथा ।।

V. 58. 18.

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अथवा निग्रहं प्राप्तं कारोप्येतेन वै विना ।

वर्तते न प्रजैवेयं विना वारि परिग्रहा ॥ V. 58. 18.

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यौवनोत्कटकल्लोला वहल्लोलाविफेनिला ।
परावर्तमहावर्ता याति जीवितदुर्नदी ।। V.66.29.

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यौवनोत्कटकल्लोला वहल्लोलासिफेनिला ।
परावर्तमहावर्ता याति जीवितदुर्नदी ॥

V. 66 29.

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कला कुलजगत्कार्यकल्लोला कुलसंकुला ।
क्रियासरिदपर्यन्ता बहत्या कुलकोटरा ॥ V. 66. 30.

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संसक्तचित्तपायान्ति सर्वा दुःखपरम्परा: ।
जलकल्लोलवलिता महानद्य इवाम्बुधिम् ॥ V. 68.47.

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संसक्तचित्तमायान्ति सर्वा दुःखपरम्पराः ।
जलकल्लोलवल्लिता महानद्य इवाम्बुधिम् ॥

V. 68.47.

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असंसङ्गेन भोगानां सर्वा राम विभूतयः ।
परं विस्तारमायान्ति प्रावृषीव महापगाः ॥ V.68.49.

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असंसङ्गेन भोगानां सर्वा राम विभूतयः ।
परं विस्तारमायान्ति प्रावृषीव महापगाः ।। V. 68. 49.

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जीवितं गलति क्षिप्रं जलमंजलिना यथा ।

प्रवाह इव वाहिन्या गतं न विनिवर्तते ।। Vr (ii) 93. 89

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मन्दरे मृदुमन्दारमन्दिरे मन्दराभिधाम् ।

आलिङ्गयाप्पदं सुप्तं सरिद्गणमिवानयत् ॥

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VI (ii) 1132.1

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आसमुद्रं नदीवाहा इव दूरादुपागताः ।
इदं संपादयामासुर्विस्मयाकुलचेतसः ।। VI (ii) 121.5

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अचेतनं जगन्न्यस्तं चैतन्ये चेतनो भवेत् ।

यथा वै लवणग्रन्थिः समुद्रे सेन्ध्वो यथा ।। Vi (ii) 12 8.31

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अचेतनं जगन्न्यस्तं चैतन्ये चेतनी भवेत् ।

यथा वै लवणाग्रन्थिः समुद्रे सैन्धवो यथा ॥ Vi (i) 128.31

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भूमेरन्तावलोकार्थमद्यापि युद्धगर्वजितम् ।
प्रवृत्ता न विवर्तन्ते वहनात्सरितो यथा ।। VI (ii) 131.5.

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इह चन्द्रोदयेष्वेताश्चन्द्रकान्तकटप्रजाः ।

नद्यो माधन्ति वनिताः सेष्टा इव निशागमे ।। VI (ii) 132·3

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चरद्रसामिर्वहवीमिनाडीमिरमिता वृतम् ।

कुल्याभिः स्थूलतन्वीमिर्बाह्यदेशमिवाखिलम् ।। VI (ii) 137.13.

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सपुष्पाः केनहसनास्तरलातरलेक्षणाः ।

विलासेनाम्बुधिं यान्ति सरितो मत्यौवनाः ॥ 145. VI (ii) 145. 12.

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ततो गरुडवेगेन दृश्यस्य नभसस्तथा ।

अन्तं प्राप्तुं वहन्वेगाज्जगतः सरिताम्बिव ।। VI (ii) 155.30

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स एकान्ते क्वचिज्जातः शून्ये तत्रैव तिष्ठति ।
केशोण्डुकमिव व्योम्नि मृगतृष्णेव वा मरौ ॥

V. (1) 112.17

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नानारूपं तु यत्कार्यं सदिवाग्रे नुभूयते ।

तद्रष्टुर्विभ्रमाद्विद्धि मृगतृष्णाजलोपमम् ॥ V.C.1 94.56

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किमेतत्स्यादुतान्यत्स्यान्निर्वाणमिति संशयात् ।

नाध्यगच्छदसौ शान्तिं मूर्खो यौवनवानिव ॥ VI (ii) 155. 4.

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न बध्नाति रतिं क्वेऽपि स्वहस्तौ ब्राह्मणो मम
एतां दृष्टिमवष्टभ्य ये स्थिताः कृतबुद्धयः॥

VI (i) 25- 25

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अनुकम्प्या भविष्यन्ति श्रीमन्तः सर्व एव ते ।

दृष्टतत्वस्य तुष्टस्य जनाः पितुरिवावनौ ।।

V. 58. 36.

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अनुकम्प्या भविष्यन्ति श्रीमन्तः सर्व एव ते ।
दृष्टतत्वस्य तुष्टस्य जनाः पितुरिवावनौ ।। V 58.36

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पश्यामोमधुर

नवनीतशरीरसुन्दरावनितः ।

पितुरुत्सङ्गे कुरुते

जननीनां क्षीरवारिनिधौ ॥ VL (ii) 115-14

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स्वेन दौर्भाग्यदैन्येन न मस्माप्युपतिष्ठते ।
वेति नित्यमुदारात्मा त्रैलोक्यमपि यस्तृणम् ॥ IV. 32. 37.

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मोमो मासौ दृढ इति नामभिः परिनाम कृताः ।
जगत्तृणमिवाशेषं पश्यन्तः पावनाशयाः ॥ IV 34.9.

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भोगो भासो दृढ इति नामभिः परिलालिताः ।
जगत्तृणमिवाशेषं पश्यन्तः पावनाशयाः ॥ IV 34.9

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गतसकलविकल्पो निर्विकारो भिराम:

सकलमलविलासोपाधिनिर्मुक्तमूर्ति: ।

विगलितसुखमाद्यं तत्सुखं प्राप यस्मिं-

स्तृणमिव जलराशावूह्यते शकलद्रुमो: ।। V.55.24.

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चिन्ताचक्रे चिरं बद्धं कुक्रियाचारच चुरम् ।
चेतो भ्रमति सामुद्रे गर्तावर्ते तृणं यथा ।

I. 66. 33.

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तृणावन्नोपकुर्वन्ति यत्र त्रिभुवनश्रियः ।

सा परा निर्वृत्तिः साधो नैराश्यादुपलभ्यते ।।

V. 74.45.

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समग्रं दिनमालोकाद्विरमत्यदलायो यथा ।
आजीवितान्तं नो प्रज्ञा तथा तत्वावलोकनात् ॥ V. 52.14

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तुल्यकालोपलम्भात्सा वित्थं कायातपस्थितिः ।

केवलैकोपलम्भाद्या स्थितिर्दिवसरात्रिवत् ।। V.vi.81.82

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जन्माङ्गजोजाङ्कुरवत्तथा दिवसरात्रिवत् ।

स्थितिश्छायातपसमा केवला सैनयोर्भवेत् ।। Vi(i) 81. 81.

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मिलत्पदार्थनीरन्ध्रं सितमच्छं सवायुभिः ।

क्वचित्सौम्यं क्वचित्दारुणं चोरैरिव पुरं निशि ।। VI (i) 137.20.

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एतावताथ कल्पेन सा बभूवातिपावनी।
सूची निजतपस्तापतापितामरमन्दिरा॥

III 74.21.

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Yours faithfully,

(Sadhu Vasu),
Senior Lecturer,

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धातुपाटलदुर्वर्कान्मर्कटान्नटनोत्कटान् ।
लतावितानसंछन्नसानूपवनमन्दिरान् ॥ IV. 14.9

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सुस्तम्भमात्मानिङ्गया स्वात्मानमजरामरम् ।
तिष्ठावष्टभ्य घोरात्मा सुस्तम्भमिव मन्दिरम् ।। Vi (ii) 29.15

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तथा तथा मानस मनोरथ पदे दुरापं
दूरं वधू परानिधुरितं विनिवर्तितं वर्त्म
श्रोतुं न शक्ति हृदयं प्रविनाशमेति
वाक्यं किलाजमनिव मरस्थली
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तपस्वी

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अहमिन्द्रेण रूपेण त्रिलोकीमखिलामिमाम् ।
पालयामि क्रमप्राप्तां मठिकामिव तापसः ॥ ॥ 34.46.

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पालयामि क्रमप्राप्तां मठिकामिव तापसः ॥ V. 34.46.

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(६४) बुद्बुद - Bubbles.

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निर्निमित्तोत्थसाम्याम्बुबुद्बुदौघैरिवोत्थितैः ।
स्वनिश्चितैरिति प्रौढा नानाकारा हि रीतयः ॥ IV. 21. 31.

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निर्निर्मितोत्थपाम्भोम्भोबुद्बुदौघैरिवोत्थितैः ।
स्वनिश्चितैरिति प्रौढा नानाकारा हि रीतयः ॥ [V. 21. 31]

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निर्निमित्तोत्थपोम्याम्बुबुद्बुदौघैरिवोत्थितैः ।

स्वनिश्चितैरिति प्रौढा नानाकारा हि रीतयः ॥ V. 21. 31

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इति संचिन्त्य दैत्येन्द्रस्तादृशान्दानवान्मुहुः ।
माययोत्पादयामास बुद्बुदानिव वारिधिः ॥ (उ. 34.7.

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अनारतं प्रतिदिशं देशे देशे जले स्थले ।

जायन्ते वा म्रियन्ते वा बुद्बुदा इव वारिणि ॥ IV. 43. 4.

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अनारतं प्रतिदिशं देशे देशे जले स्थले ।

जायन्ते वा म्रियन्ते वा बुद्बुदा इव वारिणि ॥ IV 43.4.

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गिलितानीन्द्रलक्षाणि बुद्बुदानीव वारिणि ।

मां जीवितनिबद्धास्थं विहसिष्यन्ति साधवः ।। V. 9.23.

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गिलितानीन्द्रलक्षाणि बुद्बुदानीव वारिणि ।
मां जीवितनिबद्धास्थं विहसिष्यन्ति साधवः ॥ V.9.23.

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विनाशायैव जायन्ते जडा देहेष्वबुद्धयः ।
अनारतोदयाः पापा बुद्बुदा जलधेरिव ॥ उ. 14.16

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सा द्रिद्रुर्वीनदीशानां वनभूग्रामपूर्दिशाम् ।
कल्पं पयोनिधाङ्गानां बुद्बुदानामिवार्णवे ।। V | (ii) 145.38.

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चित्राधिकार कृशतो विचित्रा विकृतिविधाः।
यथा याति नरः कर्मवशाद्याति तथा मनः॥

III. 96. 44.

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y any other person who becomes an

account of his silliness, misbehaviour

also called याप्य याप्यो वैयाकरण

(३६)

औपमिक प्रयोग, usage based on similarity

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अविवाहो स्मि जानामि न स्वरूपमपि स्त्रियः।

दुष्टायाः क्षोभकारिण्या मदिराया इव द्विजः ॥ I.47.11.

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अतिविस्मयमानस्थौ ग्रामकं समुपाययौ ।

उत्लङ्घ्य म्लेच्छनगरमार्यदेशमिवाध्वगः ।। V. 47.51.

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चिरमालोकयामास स तदात्मगृहं जवात् ।
प्राकनं शुष्कशवतां यातं देहमिवात्मवान् ॥ V. 47. 50.

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विलोलकिरीः स्कन्धैः कुलायकुलसंकुलैः ।
वलितं भूतलं लोके पूर्णजैनपदैरिव ॥ (V. 49.17.

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अकर्तृ कुर्वदप्येतच्चेतः प्रतनुवासनम् ।
दूरं गतमना जन्तुः कथासंश्रवणे यथा ।। V.56.13.

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कान्तागीतगिरां राम तरुणो भाजनं यथा ।
प्रश्नानामुत्तमोक्तीनां पुण्यकृद्भाजनं तथा ॥ IV. 57.10

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दूरं गतमना जन्तुः कथासंश्रवणे यथा ॥

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स्वर्गस्था नरकं यान्ति नारकाश्च विविष्टपम् ।
योनेर्योन्यन्तरं यान्ति द्वीपाद्द्वीपान्तरं जनाः ॥ V.18.52

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अविवाहो स्मि जानामि न स्वरूपमपि स्त्रियः।

दुष्टायाः क्षोभकारिण्या मदिराया इव द्विजः ॥ ४७.११.

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अन्तः शीतलतायां तु लब्धायां शीतलं जगत् ।
विज्वराणामिव नृणां भवत्याजीवितस्थितेः ।। V.56.33.

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ततो विश्लिष्टभूतौघो देहं संप्रति पश्यति ।

वायुस्कन्धगतो जन्तुर्वसुधामण्डलं यथा ।।

V. 12. 20.

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ततो विश्लिष्टभूतौघो देहं संप्रति पश्यति ।
वायुस्कन्धगतो जन्तुर्वसुधामण्डलं यथा ॥ V. 72. 20

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विज्ञातायामविद्यायां कः पुनः परिमज्जति ।
परिज्ञाय श्वपाकानां यात्रां कः प्रेक्षते द्विजः ।।

V. 74.77.

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विज्ञातायामविद्यायां कः पुनः परिमज्जति ।

परिज्ञाय श्वपाकानां यात्रां कः प्रेक्षते द्विजः ॥ V. 74.77

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तदहं हृदयं जन्तोराविशं विषमान्तरम् ।

नरो वयवसंबाधं नरवृन्दमिवाधिकः ।। VI (ii) 137.22.

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आकाशकोशविशदाशय दृश्यजात

मौनात्म तिष्ठति शिलाघनमेव शान्तम् ।

यन्नाम तस्य जगदित्यमिधां विधाय

स्वात्मैव मोहित इवायमहो नु माया ॥

Vi(ii) 125.74.

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इच्छानिरासरहिते गते साधोः क्षणे पि च ।

दस्तुभिर्मुषितस्येव युक्तमाक्रन्दितुं चिरम् ॥ Vi (ā) 36.42

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वन्ध्यास्तीत न धर्म

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इदं नष्टमिदं युक्तमिति मोहभ्रमादृते ।

अन्यतथा न पश्यामि बन्ध्यास्त्रीतनयं यथा ॥ VI (1) 55. 11.

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Signature.... ....

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.....Examination, 195 .

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तामाशु संततिं नतामाचचामाम्बुसंततिः।
भुवनव्यापिनी संध्या माशु कृष्णेव यामिनी॥

III. 48. 66.

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श्रशाभाम्बुमयी माया तेन यामेव
भास्वता।
ये मृतास्ते मृता एव बभूवुः
शोषिता भुवः॥

III. 48. 71

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Avanti Varma(A.D.855-
minister Suyya excav
constructed many dam
danger of floods and
(Rajatarangini, IV,1

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उद्गुः पङ्क्योऽब्दानां यामिन्य इव
संचिताः ।
तमालविपिनोड्डीनसंरम्भादम्बुमन्थराः

III. 48. 7 6.

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Agriculture in

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भर्तुर्वदनके न्यस्तदृष्टिमिष्टविचेष्टि
किंचित्प्रम्लानवदनां म्लानचन्द्रां
निशामिव ॥

III. 57. 8.

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know whether
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reply.

lthfully,

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महाबलाग्निनयना रोदोरन्ध्रार्धपूरणी।
नीलाम्बरधरा कृष्णा देहबद्धेव यामिनी॥

III. 68. 4.

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20. Scientists [illegible], Ve[illegible]
Hindu University Youth Fe[illegible]

21. Writing in Old India Dee[illegible]

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एतस्मिन्नन्तरे तत्र किरातजनमण्डले
हस्तहार्यतमःपिण्डा वसूनामस्तयामिनी ॥

III: 77.1.

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वी वरिन देवताओं,
पशु सर दी, जिसे
निश्चय
उत्पन्न करने की प्रा

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अन्धकारमयो मूढा जाड्यजर्जरितान्तरा ।
तनुत्वमेति संसारवासनेवोदये क्षपा ॥ IV. 22. 12

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कदाशाकौशिकीकोणा जाड्यजीर्णहृदम्बुजा ।

दायमेष्यति कृष्णीयं कदा मे दोषयामिनी ।।

V. 51. 32.

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कदा शाकाशिशोकोणा जाड्यजीर्णहृदम्बुजा ।
कायमेष्यति कृष्णोयं कदा मे दोषयामिनी ॥ V 5.1.32

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मेघमालामिव मरुद्वयालौ नीलाञ्जनीमिव ।
यामिनीमिव तीक्ष्णांशुस्तामप्याशु लुलाव सः ।। V.54.48.

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प्राप्ते चिद्भासुरालोके प्रक्षीणा ज्ञानयामिनी ।

शेमुषी परमानन्दमागता ज्ञस्य राजते ।।

I. 64. 15.

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प्राप्ते चिद्भासुरालोके प्रवीणा ज्ञानयाभिनी ।

शेमुषी परमानन्दमागता ज्ञस्य राजते ।।

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प्राप्ते विद्मापुरालोके प्रकाशोऽज्ञानयामिनी ।
शेमुषी परमानन्दमागता ज्ञस्य राजते ।। V. 64.15.

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समाधाय क्षणं पश्य प्रत्यगात्मानमात्मना ।
इयं विभातु सा व्यक्तं प्राग्बुद्धिरजनी तव ॥ Vi. 127.37

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चिन्ता पिशाचोपहता विवेकेन्दुदृशं विना।
तमसेव निरालोका याति यौवनयामिनी॥

VI (i) 7-17

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मणि (Gems)

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अनन्तविश्रान्तितदे पदे विश्रान्तमात्मनि ।
प्रतिबिम्बमगृह्णान्तं सितं मणिमिवास्थितम् ॥ IV. 14.22.

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वश्रान्तितदे पदे विश्रान्तमात्मनि ।

म्बमगृह्णान्तं सितं पर्णमिवास्थितम् ।। IV.14.22

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अनन्तविश्रान्तितदे पदे विश्रान्तमात्मनि ।

प्रतिबिम्बमगृह्णान्तं सितं मणिमिवास्थितम् ॥ IV.14.22

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शुद्धस्य प्रतिभासो हि सत्यो भवति चेतसः ।
प्रमार्जनादिव मणेर्मलिनस्येह युक्तितः ।। IV. 17. 20.

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शुद्धस्य प्रतिभागो हि [illegible] ।

प्रमार्जनादिव मणेर्मलिनस्येह युक्तितः ॥ LV. 17. 20.

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शुद्धस्य मनसः कायशास्त्रवैराग्यबुद्धिभिः ।
अभिजातोपलस्येव जगतस्येति विद्युतिः ॥ IV. 35. 44.

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विस्तारितं सुसुमता स्फारित स्फटिकाकृतिम् ।
उपैति हृत्सरः स्वच्छं नीरजोम्बुजकोशकम् ।। IV. 35. 66.

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सुस्थितेवास्थितेवान्तः पतिमास्ति पणौ यथा ।

न सत्यभूता नासत्या तथेयं सृष्टिरात्मनि ।। IV. 36. 4.

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सुस्थितेवास्थितेवान्तः पतिमास्ति मणौ यथा ।

न सत्यभूता नासत्या तथेयं सृष्टिरात्मनि ।। IV. 36. 4.

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उवाच वचनं घोरं कुमाराभिमतं वरम् ।

गृहाण स्थापितं साधो कौशाकाशान्मणिं यथा ।। IV. 48.38

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अस्यानुशासनं सर्वे भुवनेष्वपि नायकाः ।
शिरोभिर्धारयन्त्युच्चैश्चूडामणिमिवार्थिनः ॥

IV. 52. 6.

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अस्यानुशासनं सर्वे भुवनेष्वपि नायकाः ।
शिरोभिर्धारयन्त्युच्चैश्चक्रामणिमिवार्थिनः ॥ V. 52.6

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न केचन जगद्भावास्तत्वज्ञं रजयन्त्यमी ।
प्राक्तनप्रतिबिम्बश्री रत्नं कुम्भगतं यथा ।। IV. 57.57.

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तत्रस्थेषु तथान्येषु तदा मुनिषु राजसु ।
सुधौतचित्तरत्नेषु प्रोल्लसत्स्विव चेतसा ॥ V. 1. 13.

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तदतीतमदो नात्मन्सर्वमन्तः कृतं मया ।
रम्यं पुण्यं पवित्रं च रत्नवृन्दमिवान्वितम् ।। ए. ५. २४.

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यथा मणिर्ददात्यात्मच्छायाः स्वयमकारणम् ।
तेजोमयोस्तथैवायमात्मा सृष्टोः प्रयच्छति ॥ V.5.37.

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भाजनं त्वं विविक्तानां वचसां शुद्धिशालिनाम् ।
विविक्तहृदयः कण्ठे मुक्तानामिव राघव ॥ V. 4. 23.

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जागतानां पदार्थानामदृष्टात्मतनुस्तनुः ।

हृत्स्थो सि हारमुक्तानामेकस्तन्तुरिवाततः ॥ V.18 44

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प्रतिबिम्बे न दृश्यन्ते स्वात्मबिम्बगतैरपि ।

यथा दर्पणरत्नाद्यास्तथा कार्यं महाधियः ॥ उ. २०.४२.

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बभूवा वातदोषाभ्यां बलिः प्राप्तमहापदः ।

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उपशान्तमनास्तत्र रत्नवातायने बलिः ॥

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त्वयि सर्वमिदं प्रोतं जगत्स्थावरजंगमम् ।

बोधे नित्योदिते शुद्धे सूत्रे मणिगणा यथा ।। II. २९. ४७.

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प्रह्लादनामा बलवान्प्रधानोऽस्मा बभूव ह ।

तेषां मध्ये महार्हाणां मणीनामिव कौस्तुभः ॥ V. 30.7.

7.

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प्रह्लादनामा बलवान्प्रधानात्मा बभूव ह ।
तेषां मध्ये महार्हाणां मणीनामिव कौस्तुभः ॥ V-30.7.

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न विशश्राम चेतो स्य मागरागमुरजे ।

मुक्ताफलसंश्लिष्टं मुक्ताफल इवामले ।। V. 33.13

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सुस्थितेवास्थितेवान्तः प्रतिभास्ति पणौ यथा ।

न सत्यभूता नासत्या तथेयं सृष्टिरात्मनि ॥ IVC 36.4.

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मुख्यं कारणमात्मैव परमात्मावलोकने ।
अगाधे पतितं रत्नं रत्नेनैवावलोक्यते ।।

V. 50. 27

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पुष्पप्रकरसंकन्ना मृदुशाद्वलकोमलाम् ।

ज्योतिरसाश्मसंप्रोतैः कृतां मरकतैरिव ।।

V. 51. 50.

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वासनैवेह भवतां हेतुरेकत्र बन्धने ।

रज्जुः शन्याशयप्रोता मुक्तानामातता यथा ॥

V. 52. 66.

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बाह्यस्पर्शानशेषेण जहौ दूरं स घोरघोः ।

सहसा कुण्डकच्छन्नो मणिर्दूरत्विषो यथा ।।

V. 54.35.

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बाह्यस्पर्शनिशेषेण जहौ दूरे स घोरघोः ।

सहसा कुण्डमच्छन्नो मणिर्दूरत्विषो यथा ॥ V . 54. ~~36~~ 35.

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भग्नस्फटिकवद्विद्धि मनः सक्तमपावनम् ।

अभग्नस्फटिकाभासमसक्तं विद्धि मे मनः ॥

V. 67.32.

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चित्तमात्मत्वमायातं सुखदुःखानुरं जनम् ।

नोपैति रङ्गसंयुक्तो मणिः स्फटिको यथा ।। V. 70.6

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यथा चरन्ति विविधैर्मणिरत्नैर्महोदधेः ।
निरस्तवासनाश्चित्तव्यवहारैस्तथोत्तमाः ॥ V. 72.25.

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अवच्छेदविचाराभ्यामभिन्नः सम्भवो मतः ।

पाषाणं च मणिं चैव संघातुं कस्य शक्यता ॥

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सर्व दैवाविना शास्त्र कुस्थानां गमनं यथा।

यथा मणेः यः स्यन्दे अपस्कान्तस्य कर्तृत्व॥

VI (i) 9 - 31

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n never affect or be affected by things,
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that, being all-pervading entities

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तेषां मध्ये स्थितः श्रीमान्कुण्डः प्रोन्नताकृतिः ॥

मध्ये च काञ्चखण्डानामिन्द्रनील इवोन्नतः ।

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that, being all-pervading entit

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तेषां मध्ये स्थितः श्रीमान्कुण्डः प्रोन्नताकृतिः ॥

मध्ये च कान्तखण्डानामिन्द्रनील इवोन्नतः ।

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तद्वत्पंडकवाटं तु तृणं तृणमणिर्यथा ।
धत्ते वारि स्वभावेन नित्यं कल्पकरत्नवत् ॥

V i (ii) 128. 8

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तद्ब्रह्माण्डकवाटं तु तृणं तृणमणिर्यथा ।
धत्ते वारि स्वभावेन नित्यं कल्पकरत्नवत् ॥ VI (ii) 128.8.

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स्वीवर्ण नगर

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योग मन्त्र

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दोष.

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मनस्त्वात्मसंपन्नं नाघः समनुधावति ।

योगमन्त्रतपःसिद्धः पुरुषः खादिवावनिम् ।।

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प्रनस्तवात्मसंपन्नं नाघः समनुधावति ।

योगमन्त्रतपःसिद्धः पुरुषः खादिवावनिम् ।। ७ ।। ११.

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इन्द्रजाल

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(आकाश में) इन्द्रधनुष की उपमा

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इन्द्रजालमिदं विद्धि मायारचितपं जरम् ।

मनोमननमात्रमर्थानां न सन्नासदिव स्थितम् ॥ IV 45.20.

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असत्या चित्तकल्पा इन्द्रजालसमा इव ।

विज्ञानमात्रमेवेह बालमङ्गं विजृम्भितम् ।। V. 82. 47.

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असत्या चित्तकल्पना इन्द्रजालवता इव ।
विज्ञानमात्रमेवेह बालमद्गं विजृम्भितम् ।।

V. 82. 47.

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शक्रचापे यथा भान्ति नानावर्णा नभोङ्गणे ।

तथा शून्यात्मका एवब्रह्माण्डपरमाणवः ॥ vl (ii) 125. 66.

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अविचारवशादेष हृदयस्थो पि चेतनः ।।
न ज्ञायते चिरादृष्टो दृष्टबन्धुरिवागतः ।। V. 35.15

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अनेनो कमनु क्रेन मर्मेतन्मोहघा तिना ।

दृश्यपूर्वं परज्ञेन यज्ञेनेवा तमूर्तिना ॥

VI (ii) 150.4

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वासना

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ततो निमेष मात्रेण प्रशोमुभृगतृष्णिका

परबोध रसापूरैर्यथा संसार वासनाः ॥

२७

III 48. 83.

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ers, lakes, springs and so on. North

with many rivers and experiences

the Central and North-Western India

red by rivers and rainfall. There

es to play. People arrange

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अभ्युत्थितं सत्फलसंदायाय(

लसन्मुखासद्गतहित्प्रकाशम् ।

वर्णन्नमासारमनर्थसार्थ-

पान्दोक्तिं वासनमात्ययान्तः ॥ V. 50.78

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तदुत्सवविभ्रान्तमृद्गोपहितघुंघुमा ।

मुकुटोहामविद्योतशक्रचापोकृताम्बरा ॥ V. 1. 25.

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अभ्युत्थितं सत्फलसंदायायाः

लसन्मुखामङ्गितडित्प्रकाशम् ।

वर्षन्तमासारमनर्थसार्थ-

मान्दोलितं वासनवात्ययान्तः ॥

V. 50. 78.

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अलातविद्युतो धुन्वन्पूताङ्गारोग्रमण्डलीः ।
धूमान्धकारैः स्थगयन्म्लानमूर्ध्वदिशोमुखम् ॥ Vi(ii) 141.9

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संसारमभमासाद्य विद्युत्संपातचंचलम् ।
सच्छास्त्रसाधुसंपर्कैः कर्दमात्सारमुद्धरेत् ।। VI (ii) 162. 22.

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व्यवहारार्थमुत्पन्ना व्यतिरिक्ता च नात्मनः ।
अनेन व्यवहारेण विनेताः शास्त्रदृष्टयः ॥ IV. 41. 28.

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निर्यान्त्यविरतं तस्मात्परस्माज्जीवराशयः ।
वनिर्देश्याः स्वसंवेद्यास्तत्रैवाशु स्फुरन्ति च ॥ IV. 43. 41.

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सुमेरुकर्णिकाकान्ता सह्यकेसरशालिनी ।
पूर्णा स्फोतोदरोदेति रोदसी नलिनी पुनः ॥ IV. 47. 73.

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सुमेरुकर्णिकाकान्ता सह्यकेसरशालिनी ।
पूर्णा स्फीतोदरा दैत्ति रोदसी नलिनी पुनः ।। IV 47. 73.

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घृतप्रफुल्लपद्मिन्यः सुगन्धिमुखमारुताः ।
नोलघुंघुमकाकल्यो निर्झरारावनूपुराः ॥ IV. 58. 7.

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प्रातः प्रतनुतां याते पुष्पर्द्धिघनजालके ।
स्वर्गाङ्गनाङ्गभोगाभे तारकानिकरे शनैः ॥ IV 55.54.

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तन्मात्रैक्यप्रणालेन चित्राः सर्गजलाशयाः ।
परस्परं संमिलन्ति घनतां यान्ति चाभितः ॥ IV. 18.4.

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अथोपविश्य मृदुनि नवपल्लवविष्टरे।
क्षणमालोकितास्तेन दिशः कौतुकच चलम् ।। IV. 50.4

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प्रातः प्रतनुतां याते पुष्पर्द्धिघनजालके ।
स्वर्गाङ्गनाङ्गभोगाप्ते तारकानिकरे शनैः ॥ IV. 55. 34.

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यथा स्पर्शेन पवनः सत्तामायाति नो गिरा ।

तथेच्छातानवेनैव विवेको स्य विबुध्यते ।। IV. 18. 68.

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तत्पदं साधवः प्राप्य दृश्यदृष्टिमिमां पुनः ।
नायान्ति खदिरोद्यानं नव्यचैत्ररथा इव ॥ V 54.71.

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अनानन्दमुखं श्यामं शरीरं श्रीविवर्जितम् ।
दग्धं स्थलमिवेनं ते बह्वमन्यन्त नाकुलाः ॥

V. 46.24.

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सौ भाग्यनन्दनोद्यानं विद्रुतव्याधि-
वेदनम्।
सवसन्तं वनामीव फुल्लं प्रात-
रिवाम्बुजम्॥

III H1. 3.

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चनात् प्राग् ईक्षुप्रकाशो यनिरेष आमीत् ।
पटं तु विभाति बालार्क इवोल्लसद्भा ॥ १०२ ॥

वासा यतो विशेषेण विभूषितो नः ।
य दधामभुष्मै यतये कथं न ? ॥ १०३ ॥

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एवं ददृशतुः प्राप्ते मन्दिरं सुन्दरोदरम् ।
कीर्णं पुष्पोपहारेण वसन्तमिव शीतलम् ॥

III . 56. 46.

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तावज्जन्म वसन्तेषु संसृतिव्रतीतिश्चिरम्
विकसत्युदितो यावन्न बोधो मूलकाषकृत॥

III 81.10.

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वैयाकरण गुरु से पढ़ोकि
संज्ञा देते हैं। अर्थ से प्र
औचित्य शब्द की निष्प
अर्थ अत्यन्त व्यापक है औ
जा जाते हैं, जो गीता
लिए धिक्कार होते हैं

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चिदणोरन्तरे सन्ति समग्रानुभवार्णवः
यथा मधुरसस्यान्तः पुष्पपत्रफलाश्रियः॥

III. 81. 35

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उद्यन्ति चिदणोरेते समग्रानुभवार्णवाः ।
मधुमासरसाच्चित्रा इव खण्डपरम्पराः ॥

III . 81 . 36.

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चिन्मात्रानुनयनद जगत्सनापि जायति ।
वसन्त रस बोधेन विचित्रैव वनावली ॥

III - 81. 43.

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चित्तसत्त्वं वमारखलं स्वतो जगादवोदेलम् ।
मधुमासरसोल्लासचित्रो हि वनखण्डकः ॥

III. 81. 44.

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चर्चा में रस औचित्य के

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प्रत्येकमुदितं विश्वमेवमेव मुधैव हि ।
वनगुल्मकल्पेण वसन्तैकरसो यथा ॥ IV. 17. 15.

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प्रत्येकमुदितं विश्वमेवमेव मुधैव हि ।
वनगुल्मकल्पेण वसन्तैकरसो यथा ॥ IV. 17. 15.

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तेनाराजत पुत्रेण हिरण्यकशिपुर्भृशम् ।

सर्वसौन्दर्ययुक्तेन वसन्तेनेव वत्सरः ।। V. 30. 8.

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स्मृतस्वरूपौ थ पदमुहेद्र स जलान्तरात् ।
शिशिरान्ते प्रवृत्तास्यं सरोजमिव माधवः ।।

V. M7. 5.

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स्मृतस्वरूपो थ पदमुहध्रे स जलान्तरात् ।
शिशिरान्ते प्रवृत्तास्यं सरोजमिव माधवः ।।

V. 47. 5.

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स्मृतस्वरूपो थ पदमुहध्रे स जलान्तरात् ।
शिशिरान्ते प्रवृत्तास्यं सरोजमिव माधवः ।।

V. M7. 5.

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कामो धर्मार्थयोः सारः कामसारा सुयोषितः ।
वसन्त इव मे जर्यः स्वर्ग एव भवन्ति ताः ।। V 54.82.

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कामो धर्मार्थयोः सारः कामसारा सुयोषितः ।
वसन्त इव मर्त्यः स्वर्ग एव भवन्ति ताः ।। V 54.82.

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बलं बुद्धिश्च तेजश्च दृष्टतत्वस्य वर्धते ।

संवसन्तस्य वृक्षस्य सौन्दर्याद्या गुणा इव ।।

V. 16. 20

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निरिच्छस्वस्वभावेन वसन्तेन यथाङ्कुरः।
तन्यते तद्देवेयं जगल्लक्ष्मीश्चिदात्मना॥

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ajatarangini v.62-71, the stat
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revention is better than cure.
eferences to cases of draughts
hould be grown where there are
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संचरत्पक्षि बहुल जनमन्थरकोटरम् ।

सर्वासां वनदेवीनामन्तः पुरमिवोत्तमम् ।। IV. 49. 20

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संचरत्पदिबहुनं जनमन्थरकोटरम् ।

सर्वासां वनदेवीनामन्तः पुरमिवोत्तमम् ॥ (V 49.2)

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नीलपल्लववसना: पुष्पपूरावतंसिका: ।

गृहीतसागरापूर्णकलशा: पुरुभूषणा: ॥ IV. 50. 6.

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आर्यता दृढता मैत्री सौम्यता करुणा ज्ञता ।
समाश्रयन्ति तं नित्यमन्तः पुरमिवाङ्गनाः ॥ V. 6. 9.

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वार्यता दृढता मैत्री सौम्यता करुणा ज्ञता ।
समाश्रयन्ति तं नित्यमन्तः पुरमिवाङ्गनाः ।। V. 6. 9

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नीलोत्पलालिनयना: परमप्रेमभूषणा: ।

हासायैव विलासिन्य: क्षणमङ्गितया स्थिता: ।। V 9.43.

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व्यामोहमदिरामत्तां लुठितां विषयावटे ।
आत्मावेदनसंसुप्तां कलनामेव बोधयेत् ।। V. 13. 60

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तमसो श्वपचो नागं कौतुकोद्धुरया दृशा ।
चिरमालोकयामास स्पन्दयुक्ताबलोपमम् ।।

V. 45. 30.

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तमसौ श्वपचो नागं कौतुकोद्धुरया दृशा ।
चिरमालोकयामास स्पन्दयुक्ताचलोपमम् ।।

V. 45. 30.

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एतयोरेकसंस्थाने मूर्तिरित्येव या कथा ।

सा व्योम्न्यया स्त्रिया भुक्ता घरेति कथया समा ॥ V.53.5

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नित्योदिताः समाः स्वस्थाः सुन्दर्यः सुभगादयाः ।

समैकात्मसमेर्नित्यं कान्ता हृदयवल्लभाः ।। V. 53. 80.

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अस्मिन्नवसरे प्राणाश्चेतनामृतमध्यगाः ।

व्योम्नि शीतलतामीयुर्हिमसंस्पर्शसुन्दरीम् ।।

V. 54. 18

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विज्ञाता सत्यरूपाङ्ग नाश याति पलायते ।

विप्रमध्यात्परिज्ञाता यथा चाण्डालमन्यका ॥ V. 74. 19.

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विज्ञाता सत्यरूपाद्ग नाशं याति पलायते ।

विप्रमध्यात्परिज्ञाता यथा चाण्डालकन्यका ।।

V 74.19.

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परव्यसनिनो नारी व्यग्रापि गृहकर्मणि ।
तदेवास्वादयत्यन्तः परसङ्गरसायनम् ॥ V. 74.83

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अन्धकार

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उदीर्यमाण एवास्मिन्मन्त्रराजेऽस्त्रराजयः।
राक्षसानां प्रशेमुस्त्वा अन्धकार इवोदये॥

III. 48. 54.

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शिवेरपत्यं नृपतिः कु
युवा वपुण्यानहिपार

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धूमाम्बुदभरा-च्छन्ना बभूवुः सकला दिशः ।

गगने प्रोतपातालतिमिराकुलिता इव ॥

III. 48. 57.

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समुद्रिम [illegible] वचनं न मेने ।

एव जगौ न योषा मिरितं विमुग्धः ॥ ३३ ॥

ने श्रीबुद्धदेवान्तिकमप्रबुद्धम् ।

गतांस्तान् दृष्टेव गिनज: स्वयमेवमाख्यत् ॥ ३४ ॥

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सन्ध्यायामथ भीत्यैव दिवसः श्यामतां ययौ ।
पिशाचा भुवनं दृप्ताः जग्मुरन्धकारा इव ॥

III. 49. 13.

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-

e rainfall and inundation causing crop
tanks and reservoirs were built in
rplus waters of the rivers. And wherein the tanks and

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केवलं रुधिरस्रावं नागो जलाभिवात्यजत्।
तद्देशलीलां तं दृष्ट्वा भग्नं तम इवेन्दुना॥

॥ 50.31.

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e of the best methods to settle the

s as effective today as it was

But it is not always easy to settle

ds unless some inducmenets or extra

o them. In ancient India Kings used

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ते वियुक्ता भविष्यन्ति मुक्तये लब्धबुद्धयः ।
रजः सत्वतमांसीव भेदं प्राप्य यदृच्छया ।। IV. 32.10

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यस्तस्योत्तरणोपायस्तन्मे ब्रूहि सुनिश्चितम् ।
हार्दं तमस्त्वयाकीर्णा राघवाणां विनाश्यते ।। V. 5. 13.

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तावत्संसारतिमिरं सेन्दुनापि सवह्निना ।
अर्कद्वादशकेनापि मनागपि न भिद्यते ।। V 5. 28

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संप्रबुद्धे हि मनसि सां विवेचयति स्थितिम् ।

नैशमर्कोदय इव तमो हृदि पलायते ।। V 5. 29.

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सुखदुःखक्रमः प्राप्य भवन्तं परिनश्यति ।

प्राकाश्यमासाद्य यथा तमस्तेजो थवा हिमम् ।। V. 36. 64.

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लब्धात्मानो विनश्यन्ति संबन्धक्षण एव ते ।
ते तमांसीव दीपस्य दृष्टा एव व्रजन्त्यलम् ।। V. 36.66

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असम्यक्प्रेक्षणान्मोहश्चेतः सर्वां गृहीतवत् ।
संमोहबीजकणिकां तमो कीदिव दृश्यते ।।

S. N. M.

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वयपज्ञातवन्तस्त्वा मौर्ख्येणाशु मृतं मकत् ।

मृतमस्माक्रमयाषि दीपानां तिमिरं यथा ॥ V. 80. 22

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योगतृष्णाविषावेशो यदेवोपशमं गतः ।।८

तदेवमस्तमज्ञानमान्ध्यं ध्वान्तक्षयादिव ।।

4

VI (i) 8 – 3

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यथा कीदृशावस्थेति यावद्विकल्प्यते।

अविद्या क्षीयते तावद्धालोकेनान्धता यथा॥

VI (i) 10-33.

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यथा यथान्धकारेण प्रेक्ष्यमाणं प्रणश्यति ।
किमप्यङ्गाग्रवद्भ्रामं तथेदं विश्वमात्मनि ॥ Vi(ii) 101.19.

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यथा यथान्धकारेण प्रेक्ष्यमाणं प्रणश्यति ।

किमप्यङ्गाग्रवस्त्राभं तथेदं विश्वमात्मनि ॥ Vi.Sū 101.19.

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यावद्रूपं तुरीयस्य किंचनापि न लभ्यते ।

सम्यग्बोधादृते शुद्धात्प्रकाशस्तमसो यथा ॥

VI(ii) 137.57

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परमां शान्तिमागत्य गतसंसारसंभ्रमा ।
बालैव लब्धदयिता कंचित्प्राप्स्यति नो मतिः ।। ए. २. २३.

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परमां शान्तिमागत्य गतसंसारसंभ्रमा ।

बाधैव लब्धदयिता कंचित्प्राप्स्यति नो मतिः ।। ५.२.२३.

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बालालोकपरिम्लानां कोमलाशव्दमारुताम् ।

मंजरीजटिलोपेतां बालां मालावतीमिव ।।

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चारा!

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भोगाभ्रमालावल्यां धीवलाकाभिमां कथम् ।

पृथक्करोमि पयसो धारां हंस इवाम्भसः ॥ V. 2.20.

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अकृत्रिमविरोधस्थौ यत्र संघटितावुभौ ।
धारा इव पतन्त्येव तत्रानर्थपरम्परा: ।। V 53. 54.

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पतन्त्यहमहमिकाविहितान्योन्यचिन्तिताः ।

कुतो पि दुःखावनयो धारा आसारगा इव ॥

V. 83.7.

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पतन्त्यहमहमिकाविहितान्योन्यचिन्तिताः ।

कुतो पि दुःखावल्यो धारा आसारगा इव ॥ V. 83.7.

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अशङ्कितनभः कोशपतिताकुलपूरवत् ।
नापतन्ति विकल्पौघाश्चिरं वैकल्यकारिणः ॥ V.83.17.

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रिक्तं न विश्वशब्दार्थैरनन्यद्ब्रह्मणि
स्थितम्।

न तत्सत्यं च चासत्यं रज्जुसर्पभ्रमो
यथा॥

III. 44. 41.

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कायाद् कष्टानि कस्मैचिदपि प्रदातुम् ।
ं सहेय, नान्यं व्यश्येयमार्य ॥ २१४ ॥

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भ्रान्तिरेवाभियँ भाति रज्जुवामिव भुजङ्गता।
किं नष्टमस्यां नष्टायां जातायां किं प्रजायते॥

III.57.37.

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यथा रज्जुतः शुद्धाज्ञानात् विनश्यत्येव नीलादिना।
संविन्मात्र विवर्तन नश्यत्येव हि संसृति ॥

3.66.20

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वासनाभिरनन्ताभिर्व्याप्तेव घनराजिभिः ।
संदिग्धायां यथा रज्ज्वां सर्पतत्त्वं तथैव हि ॥ (V. 21. 46.

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वासनाभिरनन्ताभिर्व्याप्तमिव घनरागिणाम् ।
संदिग्धायां यथा रज्ज्वां सर्पतत्वं तथैव हि ॥ IV. 21.46.

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रज्ज्वां सर्पभ्रमे शान्ते हिर्नैति निर्वृतिर्यथा ।

अहंत्वभावसंशान्तौ तथान्तः समता मता ॥ V. 56. 60.

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रज्ज्वां सर्पभ्रमे शान्ते हिनोति निवृतिर्यथा ।

अहंत्वभावसंशान्तौ तथान्तः समता मता ॥

V. 56. 60.

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आत्माप्रबोधाभ्युदिता निरात्मन्यात्मतां गता ।

सर्परज्जुभ्रमाकारा भ्रान्तिर्दुःखाय केवलम् ।।

V. 13. 29.

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आत्माप्रबोधाभ्युदिता निरात्मन्यात्मतां गता ।
सर्परज्जुभ्रमाकारा भ्रान्तिर्दुःखाय केवलम् ।। V.73.29.

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असम्यग्वेदनाज्जन्म मोक्षः सम्यग्वेदनात् ।
असम्यग्वेदनाद्रज्जुः सर्पो नो सम्यगीक्षणात् ।।

V. 19.4.

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असम्यग्वेदनाज्जन्म मोक्षः सम्यग्वेदनात् ।

असम्यग्वेदनाद्रज्जुः सर्पो नो सम्यगीक्षणात् ॥ V. 79.4.

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मिथ्यैव ये विकल्पान्ति नीरूपा नयनादयः ।

अलातचक्रप्रतिमाः सर्परज्जुभ्रमोपमाः ॥

V.82.22.

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मिथ्यैव ये विकल्पन्ति नीरूपा नयनादयः ।

अलातचक्रप्रतिमाः सर्परज्जुभ्रमोपमाः ।।

V. 82. 22.

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मिथ्यैव ये विकल्पन्ति मोहपा नयनादयः ।

अलातचक्रप्रतिमाः सर्परज्जुभ्रमोपमाः ॥

V. P2. 22

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असद्-युत्थितो देहे रज्ज्वामिव
भुजंगधीः ।
असत्यामेव सत्यां च
फलोत्पत्तिः
जगत्क्रियाम्रा ।

VI (i) 29 – 33.

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pears that the word २-५ coming then t
a round little body very naturally
fuller Moon. Now according to a very
has had such a prominent influence
the Sanskrit vocabulary, viz. that
t signifies two things, has other
synonyms also become each expressive

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इमां मूलाश्रयं तस्य सोमा-
लिं प्रविचिन्तयेत् । विविध्या
रम्भकारिण्य स्त्रिजगद्यन्त्रारज्ज-
वः ॥

6.(1).38.13.

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Shiva-ratri festival we bring

ifferent regions, where some of the
preserved. We must, however, go
east and thus try to study when
these festivals have originated and
religious and cultural life of

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इदं दृश्यमविद्यात्म ब्रह्म संपद्यते क्षणात् ।

बुधस्य बोधात्स्रग्दाम सर्पत्वमिव शाम्यति ।। VI (ii) 143.5.

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आभात एव भाते स्मिन्कृच्छ्रात्सर्गे विसर्गता ।
बुध्यते रज्जुभुजो रज्जुरूपं यथा पुनः ।। VI (ii) 143.33.

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जल में तैल की शंका

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(४३)

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एवं व्यवस्थते । हे हृदय ज्ञ. म सो
मा कथुत्तमा । जीरा मधुरयुक्त -
पूर्वा अथवा ।
श्रीगुरुस्तु दर्शं हृदयं पारितो
विकारि व्यामोति तैलामिन
वारिणि वाय शमूं ॥
॥ ॥ ४६.४५

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शिशु (का मन) उपमान

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शिशु (का मन) उपमान

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आभिजगतस्य सत्यान्तर्यथा प्रतिभासते।
तत्तथा पश्यती वासौ दृष्टान्तोऽत्र
शीशोभिनः ॥

III 81.15.

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Tarā I-28.

Tailabindu.II-81. - megi
lexic

Tarakasvalakṣma II.11.

Tarā II-20.

Well-
ih in

Hesve
Lexic

Tlvi sn-I.18.

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वृथा भवति बालेषु यथा रागमयी कथा ।

निरर्थकात्मबोधेषु तथोदारोदया कथा ।। (V. 57.11)

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वृथा भवति बालेषु यथा रागमयी कथा ।

निरर्थकाल्पबोधेषु तथोदारोदया कथा ।। IV. 57. 11.

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मनोमात्रमिदं प्राप्यं तच्चैवेदं प्रयोजनम् ।

संपन्नं नो गिरिगुरु मौर्ख्याधिक्याः शिशोरिव ।। V २. २२.

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मनोमात्रमिदं प्राप्यं तच्चैवेदं प्रयोजनम् ।

संपन्नं नो गिरिगुरु मौर्ख्याधिक्ताः शिशोरिव ।। V २. २२.

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बादावन्ते प्यनन्तो हं मध्ये पेलवजीवितः ।
बालशिवेन्दुनेवाहं किं मुधा धृतिमास्थितः ।। V.9.8

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शनैः शनैर्लालनीयं युक्तिभिः पावनोक्तिभिः ।
शास्त्रार्थपरिणामेन पालयेच्चित्तबालकम् ॥ V. 24.49.

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अखिलान्तास्य तेनाथ सूर्येन्दुप्रमुखाः सुराः ।
दुर्विलासविलोलस्य बालस्यैव स्वबन्धवः ॥ V.30.11.

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अखिधन्तास्य तेनाथ सूर्येन्दुप्रमुखाः सुराः ।

दुर्विनासविलोलस्य बालस्येव स्वबन्धवः ॥ V. 30.11.

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स्वलीलार्थमिदं चारु जगदाडम्बरं ततम् ।
मयाभिजातबालेन पङ्कक्रीडनकं यथा ॥ D. 34.49.

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स्वलोचनार्थमिदं चारु जगदाडम्बरं ततम् ।
मयाभिजातबालेन पद्मक्रोडनकं यथा ॥ V. 34. 49.

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जाग्रति स्वात्मनि स्वस्थाः सुप्ताः संसारसंस्थितौ ।
बालवत्प्रविवेपन्ते सुषुप्तसदृशाशयाः ॥ V. 40.24.

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जाग्रति स्वात्मनि स्वस्थाः सुप्ताः संसारसंस्थितौ ।
बालवत्प्रविवेपन्ते सुषुप्तसदृशाशयाः ॥ V. 40. 24.

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भृत्याश्चाकृतसत्कार दूर एनमथात्यजन् ।

दुःखयुक्ता घनस्त्रेहा अपि बालाः शवं यथा ।।

V. 46. 23.

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भृत्याश्चाकृतसत्कारं दूर एनमथात्यजन् ।
दुःखयुक्ता घनस्नेहा अपि बालाः शवं यथा ॥ V. 46.23.

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हा धिक्कष्टमबुद्धं मे मनो वासनया हतम् ।
पश्यति भ्रमजालानि विततानि शिशोरिव ।।

V. 48.33.

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हा धिक्कष्टमबुद्धं मे मनो वासनया हतम् ।
पश्यति भ्रमजालानि वितानि शिशोरिव ॥ V. 48.33.

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एकस्यामेव लीलायां रमन्ते बहुबालकाः ।
एकस्यामेव नीलायां वनस्थल्यामिवैणकाः ॥ V. 49.12.

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बालालोकपरिम्लानां कोमलाशङ्कमारुताम् ।
मं जरीजटिलोपेतां बालां पाचावतीमिव ।। V.51.53

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भवद्भिरेव दुःखाय वासनावासिता मुधा ।
शनैः पङ्कोऽनकं विनाशेनेव सिन्नता ॥ V. 52. 62

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भवद्भिरेव दुःखाय वासनावासिता मुधा ।
बालैः पङ्ककीडनकं विनाशेनेव खिन्नता ॥

V. 52.62.

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तृष्णयैव विनष्टाः स्थ व्यर्थमिन्द्रियबालकाः ।
कोशकारकृकृमयस्तन्तुनेव स्वयंभुवा ॥ V. 52. 64.

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संकल्पेन मनः पुष्ट्वा शरीरं बान्यदा वत् ।

आयुरेवाशनान्यस्मै स्वदुःखानि प्रयच्छति ।।

V. 53.56.

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तानि नादरयांचक्रे सिद्धिवृन्दानि स द्विजः ।
गम्भीरमतिरक्षुब्धो विलासानिव शैशवान् ।।

V.54.65

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तानि नादरयांचक्रे सिद्धिवृन्दानि स त्रिजः ।
गम्भीरमतिरक्षुब्धो विलासानिव शैशवान् ।। V.54.65.

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एतां दृष्टिपवष्टभ्य न मनः परितप्यते ।

घोरे तमसि निमग्नं लब्धदीपं शिशुर्यथा ।।

V. 61. 2.

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अहो बत चिरं कालमावां विश्लेषमागतौ ।

कालेन श्लेषितौ भूयो वसन्ताद्रितटाविव ॥

V. 61. 40.

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एतां दृष्टिमवष्टभ्य न मनः परितप्यते ।
घोरे तमसि निर्मग्नं लब्धदीपं शिशुर्यथा ॥ V. 61. 2.

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नहि प्रबुद्धमनसो भूत्वा विच्छिद्यते पुनः ।
समाधिर्दूरमाकृष्टो विसतन्तु शिशोरिव ।।

V. 62.13.

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नहि प्रबुद्धमनसो भूत्वा विच्छिद्यते पुनः ।
समाधिर्दूरमाकृष्टो विसतन्तु शिशोरिव ।। V. 62. 13.

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यथा न किंचित्कन्यन्य चके स्पन्दते शिशुः ।
तथा फलान्यकलयन्कुरु कर्माणि राघव ॥ V.70.20.

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यथा न किंचित्कुरुते चक्रे स्पन्दते शिशुः ।
तथा फलान्यकुर्वन्कुरु कर्माणि राघव ॥ V. 70.20.

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यन्त्रपुत्रकसंचार इतोमं जनताक्रमम ।

अन्तः संनोनया दृष्ट्या पश्यन्हसति शान्तधीः ।।

V. 17. 6.

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मञ्जूषायां निषण्णस्य यथा बालस्य चेष्टते ।
अहंगावत्यनुसंधानवर्जितं यस्य वै तथा ।।

V 11.23.

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प जूषायां निषण्णस्य यथा बालस्य चेष्टते ।

बह्वावत्यनुसंधानवर्जितं यस्य वै तथा ।। V. 77. 23.

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सिद्धः स्थाणुपरिस्पन्दो नाँगतस्य यथा शिशोः ।

अबुद्धस्य न बुद्धस्य तथा चित्तमसन्मयम् ।।

V. 81.4.

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सिद: स्थाणुपरिस्पन्दो नाँगतस्य यथा शिशो: ।

अबुदस्य न बुदस्य तथा चित्तमसन्मयम् ।। V. Ro. Pc. 4.

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मवद्भयां सुचिर कालमिह प्रकोडित मया ।

भोगा नमोस्तु युष्मभ्यं जन्म कोटिशतान्यहम् ।। ~~V. 86.~~

भवद्भिर्लालितो लोके
लालयेदिति कालतः V. 86. 30-31.

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भवद्भिर्लालितो लोके लालकैरिव बालकः ।

इमामपि परां पुण्यां निर्वाणपदवीमहम् ॥

V. 86. 31.

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उह्यमानस्य कृष्णस्य तनुरेवाम्बुरूपिणी ।
मातृजङ्घेव वत्सस्य कष्टं बन्धनतां गता ॥

VI (ii) 139. 60

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क्षीराब्धेस्य सत्तेव चिदहं क्षयवर्जिता ।
कटकाङ्गदवेदूरस्थचना तदतन्मयी ॥

VI (i) ॥ — 89.

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गन्धलेखा

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मूलाकाशे ऽनिलरथं समारुढ़ाल्म्यहं
ततः।
आनीता गन्धलेखेव तेनाहमिमालयम्॥

III. 58. 29.

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अग्न्यादौ च यथोष्णत्वं जलादौ द्रवता यथा ।

मरीचादौ यथा तैक्ष्ण्यं चिह्नोष्णत्वं च जातथा ।।

Vi (ā) 146.11.

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यथा रज्जवां भुजंगत्वं मरावम्बुमतिर्यथा ।
मिथ्यावभासः स्फुरति तथा मिथ्याप्यहंकृतिः ॥ Uttara III.34.

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अप्रबुद्धमिति भ्रान्तिरेवेयं सत्यतां गता ।

दाबस्य सुस्थिरा एव नृत्यन्ति तरुपर्वताः ।। VI (ii) 68.42

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असत्यमेव संकल्पप्रभवेणेदं शरीरकम्

जीवः पश्यति मूढात्मा बालो यक्षमिवोद्धतम् ।। V.(i) 82.17

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सर्वस्य जन्तुजातस्य नित्यं हृदयहारिणी ।
हरिणीतारनयना मदनोन्माददायिनी ।। VL (ii) 64.57.

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सर्वस्य जन्तुजातस्य नित्यं हृदयहारिणी ।
हरिणीतारनयना मदनोन्माददायिनी ।। VI (ii) 64.57.

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बाधं प्रत्यक्षमुत्सृज्य यः सत्येऽस्मिन्कृतस्थितिः ।
पत्यक्षो मृगतृष्णाम्बु पीत्वा स सुखमास्थितः ॥ VI (ii) 68-30.

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झटित्येवागतो देहः क्षणो प्यर्जुनवानवत् ।

याति पश्यत एवास्तं तरङ्गाम्बुददीपवत् ।। V.(ii) 93.90.

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अथार्णवास्ते ददृशुराकाशस्यानुजानिव ।

विस्तीर्णान्विमलाकारान्पूरितानखिलदिक्तटान् ।। Vi(ri) 113.13.

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मन: पश्यति वै देहं बालो वेतालकं यथा ।

स्वात्मानं चिन्त्यं नोत्वा न भूयस्तं प्रपश्यति ।। VI. (i) 69.24.

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वासनावान्पराक्षुष्टो भूत्वा भ्राम्यति योनिषु ।

जीवो भ्रमरराभारो मायापुरुषकृतो यथा ॥ VI (i) SS. 23.

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चित: स्वकलना तस्य [illegible] ।

पंचात्मामाविनो सत्यो महायज्ञ: शिशोरिव ।। VI (i) 51.49.

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पिधानमिव कस्योर्वीवीथी कस्मिंश्चिदम्बरे ।

केशोण्डुकवदाभाते कस्मिंश्चिज्जागते भ्रमे ।।

Vi (ii) 158. 14.

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स्वेनैव संविदर्थेन पदार्थमग्नरूपिणा ।

तीर्यते गोष्पदमिव न तु दैवाद्भवार्णवः ॥ U.(G) (1.10.

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द्वित्वैक्याद्यात्मकं व्योमपुष्पवत्स्वानुभूतितः ।
वस्तु नोशैकनिष्ठत्वान्न वा ज्ञमुपपद्यते ।। VI (i) 97.13.

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इत्युक्त्वा मंजरीं कुम्भो ददौ मित्राय कौसुमीम् ।
प्रीतये स्वामिव प्रीतिं कान्तां नन्दनवृक्षजाम् ।। VI (i) 104.27.

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शशशृङ्गं यथा नास्ति यथा नास्ति वपाद्रपः ।

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यथा वन्ध्यासुतो नास्ति यथा नास्त्यसितः शशी ॥

V.(:) 167.32.

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यो यो बोधातिशयवांस्तं तं पृथगुपास्व भो ।

संगमे क्षयोदेति तेषां वादपिशाचिका ॥ V.(ii) 32.20

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इतिहासमयावेव जागृत्स्वप्नावुभावपि ।

परस्परं गतावेतावुपमानोपमेयताम् ।। Vi (ii) 105.31.

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यथा स्थायिनः स्थाणुतरुशैलादिवेपनम् ।
यथा शुक्तौ रजतधीस्तथा देहादि चेतसः ॥ Vi (ii) 27.11

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अनुपादेयवाक्यस्य वक्तुः पृष्टस्य तोलया ।
व्रजन्त्यफलतां वाचस्तमसो वाक्सविदः ॥ Vici 87.62

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आपतन्तों बलादेव पदार्थेष्वरतिं शनैः ।
न शक्नोति निराकर्तुं दृष्टिमत्र व्यतामिव ॥

Vi (u) 45.23

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स्वर्णमणिपुरवस्त्रकलत्रं [illegible]

कथार्थसार्थैरसवन्मनोराज्यविनासवत् ॥ VI (ii) 83.9.

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पुराणवेदसिद्धान्तकल्पनात्त्वपाणिषु ।
घननिद्राणि सुप्तानि बिभ्रन्ति शवतामिव ।। VI (ii) 59. 61.

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क्वचिदाह्लादजनकः साधूनामिव संगमः ।

क्वचिदुद्वेगजनको मूर्खैरिव समागमः ।। VI (ii) 64. 12.

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क्वचिन्नित्यं तमोव्याप्तो मूढबुद्धेरिवाशयः ।
क्वचिन्नित्यं प्रकाशात्मा मनः सत्ववतामिव ।। VI (ii) 64.11.

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विजिगीषोः पुनः प्राप्ते संकटे प्रकटे रणे ।

घर्म्ये विराजते युद्धं यौवने सुरतं यथा ॥ Vikram 116. 3.

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प्रतिभासो यथा स्वप्ने नरः कुड्ये पटो भवेत् ।

भवत्यसत्यमेवेदं देहान्तरमिदं स्वतः ॥ VI (i) 51.41.

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वदत्येवं मुनौ दूराद्धावित्वा नृपसंसदि ।

मृगो ग्निं वेगनिर्मुक्तः शरो लक्ष्यमिवाविशत् ।।

Vi(ii) 130.13

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इत्युक्त्वा चिन्तयित्वाशु स यथा वृत्तमद्भुतम् ।
स्मृतवान्सायमह्नीव समाचरितमात्मनः ॥ V.(a) 93. 30.

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इत्युक्त्वा चिन्तयित्वाशु स यथा वृत्तमद्भुतम् ।
स्मृतवान्सायमह्नीव समाचरितमात्मनः ॥ V.(.) 93. 30.

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स्वप्ने दृष्टो यथा ग्रामो याति सत्यान्यतेक्षणात् ।
देहाद्देहं तथा याति देही यं प्रतिभात्मकः ॥ VL (i) 51. 40.

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विचारयात्मनात्मानमात्मनश्चिरसिद्धये ।

चिन्ताध्यवसायस्य जगद्भवति गोष्पदम् ॥ V. 75. 55.

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अहंत्वसन्निलस्येदं जगत्स्पन्द उदाहृतः ।

चिच्चमत्करणास्वादुर्वासनाविसरद्रवः ॥ Vi (ā) · 15 · 5 ·

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मनो मुधैवाभ्युदितमसदेवानवेक्षणात् ।
स्वप्ने स्वमरणाकारं प्रेक्ष्यमाणं न विद्यते ॥ VI (i) 69.25.

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देहगेहाद्गते चित्यदो बलवतां वरे ।

निराधिर्विगतोद्वेगस्तिष्ठ नास्ति भयं तव ।। V. 14. 65.

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भ्रान्तिमात्रोत्थितश्चित्ते वेतालो तिवलो नघ ।

सम्यग्ज्ञानेन मन्त्रेण प्रभं विनिपात्यताम् ।। V. 14. 64.

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तिष्ठतः साधुपथ्ये स्य तद्विवेककथावशात् ।

पुष्पासङ्गादिवामोदो विवेकः समुदेष्यति ॥ V: (ii) 157.34

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कूटस्थः केवलो व्यापी चिदचिच्छक्तिमानहम् ।

घटाभावे घटाकाशकलशाकाशयोर्यथा ।। V.C.1/28.28

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अग्न्यादौ च यथा [illegible]

मरीचादौ यथा तैदण्यं चिह्नो भूतश्च जगतथा ॥

Vi (ā) 146.11.

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भूताकाशे ऽनिलरथं समारुढ़ाः स्म हं
ततः ।
आनीता गन्धलेखेव तेनाहमिमालयम् ॥

III. 58. 29.

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गन्धतैरवा

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क्षीराद्भुतस्य सत्तेव चिद्दहं दृश्यवर्जिता ।
कटकाङ्गदवद्देहरचना तदतन्मयी ॥

VI (i) ॥ – 89.

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IV

शेते किंश्यामेत्येव दूरे करपरिच्युता ।
स्वरूपसदृशं मित्रं कस्मै नाम न रोचते ॥

3.70.6

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एवं ~~श~~ निशाचराचारचीरघोरे
रणाङ्गणे ।
अहनीव जनाचारे स्थिते यामा-
करेहिते ॥

III 40. 1.

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गुरुशास्त्रार्थ शिष्यार्थी
चि(संभोग सतया ।
अहनीव नवाचारि आ
मे ज्ञानम्प्रवर्तते ॥
6.(1)4.17.

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temple of God with a d

into vessels shortly

drop on the linga and

form provided with a

placed which rests o

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राहिम एवं गुहो नमस्त -
रहा या नाल मया विव |
राजा या दिविषो वो ड्डी म
प्रविष्टेषु रहान्तरम ||

Viii. 1. 15

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the difference theorists: it

a alone rules the world by his power;

garded as the creator of all things

the supreme godhead. Thus the

as a truly philosophic theory of

l power is ultimately due to a

causes the whole universe to move

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तेजस्य सत्तामात्रे न स्व-
मिव राजते ।
6.(i) 31.46.

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उपजीव्यात्मनो रूपं पर
स्फुरति वातिषु । आलोके
मुपजीव्येमं रूपमनीदृशमया
यथा ॥

6. (i) 32.16.

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t that food is one of the basic
f its shortage persists for any
d to an unsavoury situation in the
n as it obtains today in the world
people may not remain very calm for
are not to become the order of the d
nanent solution of this ever-recurri

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ववुरलक च यान्विलोलयन्तो
मुखकमलालिकुलानि सैन्धवीनाम।
जलतलवलना कुलाः समीरा
आशीव गुणानिव सर्वतः क्षणेन ॥

III 51. 22.

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तत: किं नेत्युक्तवन्तौ
पर्यायेण नमस्कृतवन्तौ।
श्रीमन्नाथ मम श्यामा
विवेक इव नास्ति।
Visit Z.

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34

lṣṇu. There is yet another version

35

usmṛti. Brahmā divided his own

ne half male and the

ff. The account of creation given in
13. bears some resemblance to Śatapath
ff; cf. also, Ṛgveda, X.129.3.;
, II.8.9.4.
11. cf. Viṣṇu Purāṇa, 1.4.6; Mārkaṇ-
h. P.2.26.

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कौन्तेयाः प्रत्यकाशैः स्थित्वा
योधिभिरावृताः ।

गुणा इव स्वलाक्रान्ता गता
व्यक्तमशक्तताम् ॥

III. 37. 55.

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[illegible]

[illegible] इदं ततम्

[illegible]

[illegible]

Vi (i) 11-85.

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यदा चित्वाच्चिनोत्यन्तर-
न्यतामसतीं तदा । अहन्त-
मिव सम्प्राप्य नश्यतीवाप्यना-
शिनी ॥ 6.(i)31.29

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आर्यों के अन्य शाखाओं
प्रधान अंग होने के कारण
हवन सामग्री ही थी। २१
पुट मिला हुआ था। उ
सहायता करेंगे क्योंकि उ
देता हूं इसी लिए कि तुम
कर्म
पूजा कर्मों अ

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सत्तामात्रेण चित्तस्य बोध-
श्चित्तोन्द्रियादिषु । आलो-
कस्य सत्तामात्रेण व्यवहारः
क्रियास्वेव ॥ 6.(i) 31.30.

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फिर बाता है । पुष्प,

उतारता है । चन्दन लगा

करता है और रात को जब

पूजा कर्म में

ही नहीं सकती । इसी लिए

में द्विजातियों का ही अ

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प्रतिभासत्वेवात्मन्यसत्स्वप्न
इवातत्त्वं । मनागपि न सत्यात्म
मृगतृष्णाऽम्बु वास्थितम् ॥

6. (i). 31. 42.

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प्रतिभास समुत्थानस्य प्रतिभासस्य
परिक्षणम् । यथा ग्रन्थकर्तृ-
गतं तथा संस्कृतिविभ्रमः ।।

6 (i). 33. 45.

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तन्मात्रपञ्चकं चित्तं क्रोडीकृत्य
व्यवस्थितो । स्वप्नभ्रमनदा-
कारं भावात्स्थूलस्य पश्यति ॥
७.(१)३२.४१.

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each other in the act

relative conceptions.

conceptions as 'long a

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यत्स्वसङ्कल्प रचिते मसङ्क-
ल्पक्षयं हि तत्। यथा मुने
मनोराज्यं गन्धर्वनगरं यथा ॥
6. (i) 33.32.

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bearing upon the same
the actions of placin
the pot, putting rice
cooking even when it
uninterrupted series
present, some are pas

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गन्धर्वपुरनिर्माणविलासेन समं विदुः।
स्वप्नसंकल्पपुरवद् सदेवेदमुत्थितम्॥

VI (i) 28–86.

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तथा संकल्पकल्पे क्षते क्षीणे न तत्स्थितिः।
यथा मनोराज्यमये क्षते क्षीणे न तत्स्थितिः॥

VI (i) 29- 23.

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has with another in conjunction with
for all linguistic usage is governed
that existence is qualified by
y explained by Helaraja. The plain
Bhartrhari in a couple of Karikas

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यथा द्वितीयेशशिनि दृष्टे क्षीणे न तत्क्षतिः ।
यथा स्वप्नसमारंभे दृष्टे क्षीणे न तत्क्षतिः ॥

VC (i) 29-24.

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Sakti to be becoming.

use of asti, nasti,

the existence, etc.,

But here Kalyat

qualify existence (Sa

or as existence of th

from the present part

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यथा पश्यति दिग्भ्रमं भ्रमदत्यन्तमोहितः।
अकस्मादेव रुद्धेन मिथ्याज्ञानेन बल्गता॥

VI (i) 29-29.

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क्षुभ्यन्तीव (सविता) तु सा
प्राणस्य ग्रादित्यनुद्भवते ।
सत्तामात्र स्वरूपेण जडेषु
समवस्थितो ॥ 6.(i).31.52.

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ॐ अपि प्राणंस्तृणमिव त्यजन्तीह महाशयाः।
यत्राभिलाषस्तन्मात्रत्यागे कृपणता कुचम् ॥

3.6622

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एतत्पुस्तकं हि कर्तव्य-
मस्मत्कृतं तथा सत्यं।
गुरुरेव कलाकेन
प्रतिलिपिकर्तृणां च यत्नतः
III-88.(1)

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Dista II.1.	Time.
Dharma II.10	A bow.
Nagna II.6.	A bare motes i
Nandamukhi II.25.	Sleep. only.
Nadi II.41.	A measu
Nandyavarta III.6.	A tr

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हृदयमनोनिश्चयवृत्तं
तद्धि औषधिदण्डनैः।
हन्तुं न शक्यते जन्तोः
प्रतिबिम्बं यथोदितम्॥

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Dhara II.1.	Time.
Dharma II.10	A bow.
Nagna II.6.	A bare notes
Nandamukhi II.25.	Sleep only.
Nadi II.41.	A meas
Nandavarta III.5.	A t

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हृदयमनोनिश्चयमद्भुतं
तद्भुवौषधिदण्डनैः।
हन्तुं न शक्यते जन्तोः
प्रतिबिम्बं यथोदितम्॥

III ३।१.५.

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आदिसर्गे च नियतिः स्थापितेति प्रबोधितैः
यथा सत्यमतीकेन न मिलत्येव किंचन॥

III 53.30.

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population. He quie

Thus we see th

was a highly organis

society took keen in

The agriculturist wa

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तथैवेयं जगल्लक्ष्मीर्ज्ञानादेव भासते।
दृश्यते सम्यग्दृष्टया न यथा योगिनि
पिच्छिका॥

VI (i) 28-42.

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धराप्यविद्यमानापि संकल्पाद्दृश्यते तथा।
दृश्यते दृष्टिवैकल्याद्यथा व्योमनि
पिच्छिका॥

VI (i) 28-41.

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धराप्यविद्यमानापि संकल्पाद्दृश्यते तथा।
दृश्यते दृष्टिदौर्बल्याद्यथा व्योमनि
चन्द्रिका॥

VI (i) 28-41.

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धराप्यविद्यमानापि संकल्पाद्दृश्यते तथा।
दृश्यते दृष्टिर्वैकल्पाद्यथा व्योमनि
पिच्छिका॥

VI (i) 28-41.

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ellectual fiction. The human mind pieces

ons and the result is such notions

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तथेदमल्पकालत्वमपि संलक्ष्यते स्थिरम्।
व्योमन्येव यथा तपतले संदृश्यते कीलिम्

VI (i) 28-40.

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note of this view and does not refute

here. He accommodates a variety of

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भ्रान्तिमात्रं तु देहात्मा तेषां तदुपशाम्यति।
सत्यबोधेन रज्जूनां सर्पबुद्धिरिवात्मनि॥

III. 57. 26.

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तदागुरुत्वं कार्ठिन्यमीति यश्च मुधा ग्रहः ।
शाम्येत्स्वप्ननरस्येव बोद्धुर्बोधाच्चिरामयात् ।

III. 57. 31.

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s small, may entail hu
y be 'beyond the means
I would request you
it will be possible
of my manuscript wit
. The Padnits of the
ould only note down f
three Mss. with you,
ndertake this, you pl
ximate charges. If y
may myself have to
ine towards the midd
r case, you please n
venience.

Yours faithfully,

(Satya Vrat)

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CC-0. In Public Domain. SVT Shastri Collection

Digtized by Sarayu Trust Foundation and eGangotri

लघुतूलसमापत्तिस्ततः समुपजायते ।
खेषु खेषु परिज्ञानादिव देहस्य योगिनः ॥

III. 57. 32.

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rat,
anaras)
L (Pb.)
anaras)
t.
College and
-Graduate Studies.
iversity

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The Secreta
Asiatic Soc
Calcutta.

Sir,

I a
Padamanjari
learn you h

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एषा गच्छति शैलूषो
रूपाण्यत्र तथैव हि।
मनो नमन, मेघ नामि
धा ते कर्मवतां प्रमाणम्॥

III. 76. 43.

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Vrat,
(Banaras)
O. L (Pb.)
(Banaras)
krit
Rai College and
ost-Graduate Studies.
University

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The Secreta
Asiatic Soc
Calcutta.

Sir,

I a
Padamanjari
learn you h

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एवं गच्छति शैलूषो
रूपात्वं तथैव हि।
मनो नमन. [illegible]
[illegible] कर्मभिः प्रमानतः॥
III. 76. 43.

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व्यापक वयी से च्युत होक
समालोचकों ने उस पर सं
किन्तु जब

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[illegible]

[illegible]

[illegible]

[illegible]

III. 95. 31

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Digtized by Sarayu Trust Foundation and eGangotri

वह्नौ वज्र मोदिव सदा
। इति श्रो। इत्तवर्मणि:।
इ श्रो रेवन्तरामा ने
इ श्रमेन निलीयते ॥
III. 95. 37.

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are the symbols of

According

of the Pitris begin

are the Dik pole

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यद्यपि तावत् इदं यद्वत्
इति वाते कुशलं लक्ष्यमी
स्वभावतः धर्मविनाशे
तद्वत् प्रतीयते मनः ॥
III. 95. 35.

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by owe their prosperity. All of
atter the king by saying that they
m. (The father). The fourth one,
ue to God. The arrogant king,
d marries her to a Brahmin and
o a forest in a neighbouring state.
lms to support himself and his wife

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मृगतृष्णातरङ्गिण्यो
यथा मारुतेरितास्तथा
सर्वा दृश्यदुरोदरं
सर्वतिरिक्ता न सन्त्यपि ॥
॥ १५.२१

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The Brhhmin depends u
exiles the couple who
therefore, gets enrag
however, says that it
owe their prosperity
them except the fourt
he enquires as to who

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अशेष सारसम्पिण्ड मध्यात्मा-
नं स्वसिद्धये । भावयित्वा
न किञ्चित्त्वमेव स्वतन्त्र-
रोऽपलभे ॥

6.(1) 37. 8.

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तथायं भावनाभ्यस्तः संसारोऽप्यवलोक्यते।
यथा स्वप्नावनौ क्षिप्रमहर्यद्विभासते॥

VI (i) 28-39.

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lrgrūpātibhī bhīta //

lbid (3.60.21)

lrāni na rātrayah /

lbid (3.60.26)

tāranibandhanah,

inna disasca tat

urvāparyādyasambhavah,

vam tau nisphalau nanu.

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द्रक्ष्यसि त्वं तदा सम्यगिदमर्थं

स्वप्नसंकल्पजालेन यथान्यैव प्रयातिप्रति:॥

VI (i) 28 - 30.

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is that A is felt as hav

than B, and days are int

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of the sun round

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यथा वाप्तिरुदेत्यन्तस्तथानुभवति
क्षणात् ।
चीति क्षेत्यार्थतामेति चिदं
चीतार्थतामिव ॥

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is that A is felt as hav

than B, and days are int

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of the sun round

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यथा वाप्यरुदेत्यन्तस्तथानुभवति
क्षणात् ।
चीतिं क्षेत्यार्थतामेति चितं
चीतार्थतामिव ॥

III 44.18.

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देहादेहान्तरप्राप्तिः पूर्वदेहविनाशतः।
आतिवाहिकदेहेऽस्मिन्स्वप्नोद्भवविनश्वरी।

III.57.22.

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संगीत

चिह्नेषोरन्तरे यद्यस्ति तद्दृश्यते बहिः
संकल्पेष्वालिङ्गनादि दृष्टान्तोऽत्र हि रागिणः

III. 8/13.

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दुःखदर्शनसम्बन्धात्
सम्बन्धे जाग्रदिति ।
सुखदर्शनात् तु सुखादिति
सङ्गत्या वर्णितीति च ॥

पृ॰ ५५. २०.

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for the value

Wating

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वज्रभीत्येव पक्षौघ्वपर्वतप्रकरः पुरः
स्वप्नदृष्टं जगादेव संकल्पपुरपूरवत् ॥

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र्यां निम्बालेन्दु कलेव रेजे ॥ ५४ ॥

रो स्कुलचक्रचन्द्रपुत्रो किशोरो ।

गो विलक्षणा सोमलक्षणाऽभूत ॥ ५५ ॥

बाला सोन्यादयत्येव परेति मत्वा ।

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अहं परः

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कल्पार्णवजलापूर पुस्त्वेनैव समुत्थितम् ।

मूर्तियुक्तमहंकारमस्तकारणमागतम् ।।

VI (ii) 80.13.

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स्त्रीस्वभाव.

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स्त्रीस्वभावादिव मृदु मधुरं वा निनादि वा ।
स्वल्पाङ्गत्वादनिर्ह्लादि मया तद्वाक्यमूहितम् ॥ VI (ii) 59. 3.

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स्त्रीस्वभावादिव मृदु मधुरं वा निनादि वा ।

स्वल्पाङ्गत्वादनिर्ह्लादि मया तद्वाक्यमूहितम् ।। VI (ii) 59. 3.

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एकार्णवो थ ववृधे शनैः शोघ्र परिच्छृतः ।

भुवने जलकल्लोलैः कोपो मखांशये यथा ।। VL (ii) 77.45.

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मनोराज्यमिवासत्यं लोलं लम्बाम्बुबिन्दुवत् ।

द्वाभ्यामित्यनुभूतिभ्यां यदसत्त्वं कात्मता ॥ Vi (ii) 162.12

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केशोण्डुकभ्रान्तिरिव विचित्रग्रन्थिवेष्टना ।

मिथ्यैव दृश्यमाना वै दृश्यमाना न किंचन् ।। VI (ii) 160.17.

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शनैराक्रमयामास शोभां द्रष्टुमिवानयोः ।

तस्मिंश्च ललनाकृष्टं द्रष्टुं दृष्टिरिवाभितः ॥

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तदा कर्ण्य वचस्तस्य मुनेर्व्यधो भवत्तदा ।

प्रत्यक्षः स्वप्नसर्गः किमिति खिन्न इव स्थयात् ॥

V.i.(ii) 150.5

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एव भाते स्वेच्छात्सर्गे विसर्गता ।

ज्जुभुजगे रज्जुरूपं यथा पुनः ।। Vi (x.) 143. 33.

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सरसः प्रावृषेवाम्भः संतोषेणेव पूर्णिता ।
गम्भीरां शीतलां हृद्यां प्रसन्नां रसशालिनीम् । VI (ii) 47.45.

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रति वारि तरङ्गभङ्ग-

रेवं परिस्फुरति चिन्न च किंचिदेव ।

कलने प्रविमुच्य दूरे ।

स्वस्थो भवा भवभयो भयसार एव ॥

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सौंदर्य

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बलं बुद्धिश्च तेजश्च दृष्टतत्वस्य वर्धते ।
सवसन्तस्य वृक्षस्य सौन्दर्याद्या गुणा इव ॥ V. 76. 2 o.

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पाण्डित्य

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कचत्कांचनमाणिक्यमुक्तमणिमयं महः ।

तपस्तां नोपमादिष्य पाण्डित्यमिव पामरैः ॥ Vi(ii) 91. 32

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सौहृदम्.

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यावन्ति विषयालिप्तमुन्मुक्ताश्चित्तपायकाः ।
स्पृशन्ति न गुणान्भूयः कृतघ्नाः सौहृदं यथा ॥ V.(ii) 93.70.

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लघु-स्पन्दन

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सर्वास्मरणमात्रात्मा तिष्ठायातेषु कर्मसु ।
अर्थसुप्तशिशुस्पन्द इवाभ्यस्तोपपत्तिषु ॥ V. (ii) 1. 8.

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१
यावत्

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अविद्यामेवापन्न तनासीत्-महापुरम् ।
मूढत्वं यौवनेनैव घनतामाययौ तमः ॥

III 46.16.

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तांगी : [illegible]

ोषा रोषाकुलाभून्निजभाग्यदोषात् ॥ ८४ ॥

लभ्यान्या भूषणान्याशु समश्नुवीत ।

षेषात् कौसुम्भवास:परिधानमैच्छत् ॥ ८५ ॥

पति स्वां स्फुटं निशम्यावदतां च तौ ताम् ।

[illegible] ॥

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रुपगीत
शतक

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धूमायन्ति महाग्राणि ज्वालाः
शिखरिकोटिषु ।

सरसा सरसान्यपि शुष्यन्ति
हृदयानीव रागिणाम् ॥

॥ 43.38.

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स्तवकाङ्गुलिजालेन लोलेनाभिनयक्रियाम् ।

दिशन्तमिव वल्लीनां प्रनृत्तानां वनानिलैः ॥ IV. 49.25.

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स्तवकाङ्गुलिजालेन लोलनाभिनयाक्षयाः ।

दिशन्तमिव वल्लीनां प्रनृत्तानां वनानिलः ॥ IV 49.25

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स्तवकाङ्गुलिजालेन लोलेनाभिनयक्रियाम् ।
दिशन्तमिव वल्लीनां प्रनृत्तानां वनानिलैः ॥ IV. 49.25

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कश्चिदेव निवासो मे नार्थिनामिति तुष्ठितः ।
नृत्यन्तमिव बह्वाढ्यलतावल्लयवल्लनैः ॥

IV. 49. 26.

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कश्चिदेव निवासो मे नार्थिनामिति तुष्ठितः ।

नृत्यन्तमिव बह्वाढ्यञ्चावल्यवल्गनैः ॥ १५.49.26.

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लताकान्तैककान्तत्वाच्छृङ्गाररसनिर्भरम् ।

काकत्येव प्रगायन्तं मत्तालिनिजनिःस्वनैः ॥

IV. 49. 27

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कान्तागोतगिरां राम तरुणी भाजनं यथा ।

प्रश्नानामुत्तमोक्तीनां पुण्यकृद्भाजनं तथा ॥ (U. 5-7. 10.

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ब्रह्मलोकान्तरप्राप्तबृहत्खन्दरचारिभिः ।

सामवेदप्रतिध्वानधुंधुमैगयितो व यः ॥ ए. 19. 5.

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कष्टं तात पुरंध्रीणां शुष्काम्बुरुहनीरसाः ।
विलासाः सुरनारीभिर्भर्त्स्यन्ते लास्यकौतुकाः ॥

D. 31 20.

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गतवति पदमाद्यं चेतसि स्वच्छभावं

द्विजतनुरथ मासैः सोपविष्टेव षड्भिः।

रविकरपरितप्ता वातभांकाररम्या

तनुतरुभुजतन्त्री शैलवीणा बभूव ॥ V.55.26.

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गतवति पदमाद्यं चेतसि स्वच्छभावं

द्विजतनुरथ मासैः सोपविष्टैव षड्भिः।

रविकरपरितप्ता वातमांकाररम्या

तनुतरुभुजतन्त्री शैलवीणा बभूव ॥

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अनेयाहि सर्वग्रछायाग्रछमिव ज्ञान्यते।
मन्यते तन्यते वस्तु गीयते क्रियतेऽपि च॥

6.30.51

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(दीक्षयः)

एवं जगति नृत्यन्ती ब्रह्मा-
ण्डे नृत्यमण्डपे ब्रह्मेन्द्रे नर्त-
केनेव क्रमेण परिशिक्षिताः।

6.(1) 37.20.

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एषा (क्रियते:) नृत्यते वै
नृत्यं जगज्जालकारकम् ॥
नानारसविलासाद्यं विवर्तामि-
नयान्वितम् . . . . . .
6.(i).37. 23 to 32.

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नहि चे तन्मरावा दिती
नैव हि भवतो।
शुद्धांति देश्य पदे प्रत्यक्षता दीव
महा मतो॥
प्र. ७.१.३८

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मायानदीजलधियौघघनाग्निदाहै-

वृक्षैः सुरासुरशरैरचलैः शिलोच्चैः ।

प्रान्तैः शरासिशितशक्तिगदास्त्रशस्त्रै-

र्वातावकीर्णवनपर्णवदन्तरन्तः ॥ 15.28.27

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अनन्ताः पितरो यान्ति यान्त्यनन्ताश्च मातरः ।
इह संसारिणां पुंसां वनपादपपर्णवत् ॥ ५ 20.33.

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पाण्डुराननमाभाति पूर्णचन्द्रनिभं तदा ।

शवीभूतमिवाग्लानं छिन्ननालमिवाम्बुजम् ॥ ४४.२३.

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पुत्रपौत्रसुहृद्भृत्यबन्धुस्वजनपेटकम् ।
यस्यातिविस्तीर्णमभूत्पत्रवृन्दं तरोरिव ।।

I 47. 58.

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त्यक्ता वनेर्विटपिनो भूयः पत्राणि नो यथा ।
निर्वासनस्य जीवस्य पुनर्जन्मादि नो तथा ॥ V. 48. 55.

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योगायोगनिरस्कारैः काश्यं नेयं शनैर्पनः ।
रसापहारैस्तज्ज्ञेन काष्ठवाजोर्णपर्णवत् ॥ V. 52.56.

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त्यक्ता वने विटपिनो भूयः पत्राणि नो यथा ।
निर्वासनस्य जीवस्य पुनर्जन्मादि नो तथा ।।

V. 48. 55.

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त्यक्ता वने विटपिनो भूयः पत्राणि नो यथा ।
निर्वासनस्य जीवस्य पुनर्जन्मादि नो तथा ॥

V. 48. 55.

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भोगाभोगतिरस्कारैः कार्श्यं नेयं शनैर्मनः ।

रसापहारैस्तज्ज्ञैः कार्श्यं जीर्णपर्णवत् ॥

V. 50.56.

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नीरसा निःसुखा लक्ष्मी पतत्येनवगात्रिका ।
जीर्णपर्णसवर्णेयं [illegible] दिवा भावनी ॥

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V. 66 22.

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बहुविधसुखदुःखभयाधीनः ।

विततजरामरणप्रवातभग्नः ।

जगदुदरगिरौ लुठ जरठो यं

गतरसपूर्णवदेति जर्जरत्वम् ॥

V. 66. 39.

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परस्परनिगीर्णाङ्गा जनता जाड्यजर्जरा ।

संभ्रान्ता प्रभ्रमत्यङ्ग शीर्णपर्णमिवाम्बरे ॥

V. 6835.

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न भवत्यसुसङ्गानामाशापाशः पशूनिव ।
दग्धानामिव पर्णानां रसानां पुनरागतिः ॥

V. 83. 24-25.

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अनात्मालोकनाच्चितं चित्तत्वं नानुशोचति ।
वेतालकल्पना ह्यात्र इव संकल्पिते भये ॥

III. 65. 8

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एतावन्तमहं कालमविवेकेन योजिता।
स्वसंकल्पसमुत्थेन तेनैवेनैव बालिका॥

3.75.6.

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भेदो दृश्यत एवायं व्यवहारान्न वास्तवः ।
वेतालो बालकस्येव कार्यार्थं परिकल्पितः ॥

III. 84. 20.

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देहनाशे विनष्टोऽस्मीत्येव यस्या मतिर्मम: ।

मातु: स्तनतटात्तस्य मन्ये बेताल उत्थित: ।।

V. 71. 63.

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प्रशान्ते चित्तवेताने पवित्रा पदवी गत ।
दिष्ट्या शरीरनगरे सुखं तिष्ठामि केवलम् ॥ V. 80. 37.

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शून्य एव हि वेताल इवेत्थं
चित्तवासना । उदितेव जग-
न्नाम्नी तच्छून्यो शान्ति-
रुच्यते ।

6.(i) 41.57.

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Sindhura.II.12.

Sitya III-28.

Stricell II.24.

Sumana(m)II-28.

Sumasara III.36 -

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Sunata IV.27

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परशु, कुठार व दात्र (क्रकच)

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मनसैव मनश्छित्वा कुठारेणेव पादपम् ।

पदं पावनमासाद्य सद्य एव स्थिरो भव ।। V. 13.35.

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मनसैव मनश्छित्वा कुठारेणेव पादपम् ।
पदं पावनमासाद्य सद्य एव स्थिरो भव ।।

V. 13. 35.

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अयं मे केतुमद्दहिनसुन्दरो ज्वलितो सितः ।
कुठारो दैत्यवृक्षाणां नन्दयन्नन्दकः स्थितः ॥

E 31.55.

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बालस्य मातापितरौ नष्टौ किल पमापते: ।

बालनीतस्य पत्रस्य बल्लीवृक्षाधिवासिना ।। V 47.10

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कल्पनामात्रकलिता सत्यैषा हि न वस्तुतः ।

असंकल्पनमात्रेण द्वात्रेणैव विलयते ।।

V. 52. 67.

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कल्पनामात्रकल्पिता सत्येषा हि न वस्तुतः ।

V. 52.67.

अपि कल्पनमात्रेण दात्रेणेव विलूयते ॥

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आगच्छतो यथाकामं प्रतिभासान्पुनः पुनः ।
अच्छिनन्मनसा शूरः खड्गेनेव रणे रिपून् ॥

V. 54. 43. 42

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तमसौ पूजयामास पप्रच्छ च महामुनिम् ।
संदेहदुर्दुमस्तम्भपरशुं सर्वकोविदम् ।।

V 58 22.

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आशा यावदशेषेण न लूनाः एव कंटकाः ।

वीरुधो दात्रकेणेव तावन्नः कुशलं कुतः ॥

V. 66. 11.

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आशा यावदशेषेण न नूनाश्चित्तसंभवाः ।
वीरुधो दात्रकेणेव तावन्नः कुशलं कुतः ॥ V.66.11

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क्रियते यत्तु यच्छक्त्या ततेनैव कृतं भवेत् ।
लुनाति दात्रं पुंशक्त्या लावकः प्रोच्यते पुमान् ॥ V.82.39.

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क्रियते यत्तु यच्छक्त्या ततेनैव कृतं भवेत् ।
लुनाति दात्रं पुंशक्त्या लावकः प्रोच्यते पुमान् ॥ V.82.39.

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पूर्वो ध्र वर्षसप्तत्या पाश्चात्येनैत्य मोदितः ।
विधया क्रकचेनेव छित्वा वृक्षात्वमदातः ॥ VI(ii) 125. 2

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नूनं निश्चलतां यातमतिभ्रमितचक्रवत् ।

अनन्तजगदावर्तविवर्तातिशयादिव ॥ IV. 14. 18

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वघ ऊर्ध्वत्वमायाति यात्यूर्ध्वत्वमधस्तथा ।

संसारस्य चलस्यास्य चक्रनेमिरिवामितः ॥ ज्ञ. 18.51

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यथा लातपरिस्पन्दादग्निचक्रं प्रदृश्यते ।

असदेव सदाभासं चित्तस्पन्दात्तथा जगत् ॥

V. 781.

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स्पन्दनङ्कर्म संसारे
जरामरण पञ्जरम् ।
एवम्प्रवर्तितं चक्रमिदमा-
दिविभूतिजम् ॥
ऽ. (i). 31. 41.

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आरूढ इव वा क्रोधे क्रोधेण तपसा हृतः ।
नक्रोणेव समाक्रान्तः पराक्रमविवर्जितः ॥ VI (ii) 155 3.

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निःसंकल्पप्रवाहेण चक्रं प्रस्पन्दते यथा ।
स्पन्दस्वकर्मस्वनघप्राक्संस्कारवशात्तथा ।। Vi (ii) 1.9.

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विष — अमृत

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अथ शान्तनपो राम स समगातटे द्विजः ।

तावुवाच वचः शान्तममृतस्यन्दसुन्दरम् ॥ IV 14.29.

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अथ शान्तजपो राम स समगातटे द्विजः ।

तावुवाच वचः शान्तममृतस्यन्दसुन्दरम् ।। IV 14.29.

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हस्तनोक्तो य आनन्दो विविक्तो वचसां गणः ।
अमृतावर्षणेनेव तेनैवास्तावितो वयम् ॥

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D. 4. 5.

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ज्ञस्यास्थैर्यमसत्यं च जगद्राम न तुष्ठये ।

अमुक्तै पि विषा यैषा विषमूर्च्छां प्रयच्छति ।। IV. 59.10.

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वस्तनोक्तो य आनन्दो विविक्तो वचसां गणः ।
अमृतावर्षणेनेव तेनैवाश्वासिता वयम् ॥ ६ 4. 3.

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बन्धुत्वे भावितो बन्धु परत्वे भावितः परः ।
विधामृतदशेवेह स्थितिर्भावनिबन्धनो ॥ V. 20. 3.

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पुत्र युक्त्या गृहीतो सौ क्षणादायाति वश्यताम् ।
युक्तिं विना दहत्येष आशीविष इवौद्धतः ।। ५.24.3.

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कदाचिदान्तरान् स्पर्शान्परित्यज्य मनः कपिः ।
लोलत्वात्तस्य संयातो विषयं विषदग्धवत् ॥ V. 51.41.

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मनस्यस्तं गते पुंसां तदन्यन्नोपलभ्यते ।
प्रशान्तामृतकल्लोले केवलामृतवारिधौ ॥ Vi. 128.52

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यस्य दृष्टिदृढाघातनुन्नाधारकुलाचलाः ।

विनमन्ति दिशः सर्वा लताः फलनता इव ॥ ५ 22. 23.

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मोक्षाख्यं निर्गतद्वन्द्वं ततो यास्यति तत्पदम् ।

क्षीणाभिमानविरसा लतेव प्रविशुष्कताम् ।। V. 38. 9.

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मोक्षाख्यं निर्गतद्वन्द्वं ततो यास्यति तत्पदम् ।
क्षीणाभिमानविरसा लतेव प्रविशुष्कताम् ॥ V. 38.7.

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ताभिरेवान्त्रतन्त्रीभिः सशुष्काभिर्लतावृतैः ।

तृष्णाभिरिव दीर्घाभिः परितः परिवेष्टितम् ।।

V. 47-49.

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इदं तु शृणु वक्ष्यामि यथाभूतमनिन्दितम् ।
यथैति तनुतां चिन्ता मार्गशोषं लतेव ते ।।

V.49.27.

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उत्तिष्ठ तात गच्छामः पश्यामो मन्दरस्थिताम् ।
तां तनुं तावदाशुष्कां शुष्कां वनलतामिव ॥ IV. 14. 44.

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सा ब्राह्मणीतनुर्भूमौ विवर्णवदनागिका ।

पपात कम्पिता तूर्णं छिन्नमूला लता यथा ॥ (V. 16. 10.

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पपात कम्पिता तूर्णं छिन्नमूला लता यथा ॥ (V. 16. 10.

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कालकारणसंशुष्कां माविपुष्पशुभोदयाम् ।
विवेश तां तनुं बालां सुलतामिव माधवः ॥ IV. 16. 9.

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सा ब्राह्मणीतनुर्भूमौ विवर्णवदनाङ्गिका ।

पपात कम्पिता तूर्णं छिन्नमूला लता यथा ।। IV. 16. 10.

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कोकिलाकुसुमापूरनतां वनलतामिव ।

का त्वमुत्पलपत्राक्षि कान्तिविक्षोभितस्मरा ॥ IV. 51 10.

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वयस्यामिव पुष्पाढ्यां लतां किमिव तिष्ठसि ।
इत्युक्ते मृगशावाक्षी गौरपीनपयोधरा ॥

IV. 51. 11.

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गच्छ तन्वङ्गि मासेन पूजार्हमलिलोचनम् ।
प्रसोष्यसे सुतं कान्तं प्रसन्नमिव सल्लता ।।

IV.51.20
IV.57.11

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वयस्यामिव पुष्पाढ्यां लतां किमिव तिष्ठसि ।
इत्युक्ते मृगशावाक्षी गौरपीनपयोधरा ॥ (V) . 57 . 11

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लता नागेन्द्रमृदिता धारयन्ति न संपदः ।

पुत्रिका रक्तमांसस्य कान्तेयमिति सादरम् ।। IV.59.8.

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नवस्तबकमाविन्या लतयेव बनद्रुमाः ।

समाः समरसाः सौम्याः सततं साधुसाधवः ॥ IV.61.6.

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शास्त्रसज्जनसंसर्गैः प्रज्ञां पूर्वं विवर्धयेत् ।

सेकसंरक्षणारम्भैः फलप्राप्तौ लतामिव ॥ V.12.24.

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क्रमादभ्यस्यमानेषा विषयारतिरात्मज ।
सवीत: स्फुटतामेति सेकसिक्ता लता यथा ।। उ .24. 20.

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इमास्ताः सर्ववस्त्वोघाः सर्वाभिमतदास्तताः ।
कल्पवृक्षलताकुंजसुन्दर्यो गृहपङ्क्तयः ।।

V. 48. 27

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कान्तामुद्दाममदनां लोलां वनलतामिव ।

जर्जरोपलपा वालोसमां पश्यति घोरघोः ।।

V. 74.58.

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अन्तशून्या ग्रन्थिमती कृलक्षणा स्वंकुरकण्टका ।
जडा रसमयी दीर्घा लतेव वनवैणवी ॥ VI (ii) 160 14.

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यावन्म्लायति नो कायलतिका कालभास्वता ।

भूतले पतितां तावदेनामुद्धृत्य धारय ॥

V. 51. 3.

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भूतले पतितां तावदेनामुद्धृत्य धारय ॥ V. 5-1. 3.

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अन्योन्यं साध्यन्त्यर्थं सुस्निग्धाः सुहृदो यथा ।
पूर्वं दैवमनादृत्य पौरुषेण प्रयत्नतः ॥ V. 24.64.

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पूर्वं दैवमनादृत्य पौरुषेण प्रयत्नतः ।। V. 24.64.

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व्याधिव्याधिमहावर्तगर्तसंसारवर्त्मनि ।

ममतोग्राघकूपे स्मिन्मा पतातापदायिनि ।। IV. 15. 46.

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संशान्ताहंकृतेर्जन्तोर्भोगा रोगा महामते ।

न स्वदन्ते सुतृप्तस्य यथा प्रतिविषा रसाः ।। IV. 33. 68.

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भूयो भूय इति ग्राम्याः पृष्टा गाधिद्विजन्मना ।
बभूवुरुत्पस्मयसंरम्भमातैर्नैव चिकित्सकाः ।।

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भूयो भूय इति ग्राम्याः पृष्टा गाधिजन्मना ।

अनल्पस्मयसंरम्भास्तैर्नैव विकिरत्समाः ।। V.47.56.

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त्वं तावद्रासराजाल्गुस्तचित्तो विचेतनः ।

किंचिच्छेषमहाव्याघ्रिरिव न स्वस्थमागतः ॥ V. 49.37.

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त्वं तावद्वासनाजालग्रस्ता चेता विचेतन. ।

किंचिच्छेषमहाव्याधिरिव न स्वस्थमागत: ।।

V. 49.37.

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महतां संगमेनार्तिः कस्य नाम न नश्यति ।

संदेहं तु परामार्तिमाहुरार्तिविदो जनाः ।। V 58. 26.

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परिस्फुरत्यपि [illegible] ।

आक्रन्दकारिणी क्रूरा भावाभावविषूचिका ॥

V. 83.8.

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महिला तव लोकाहं पत्नी सहधर्मिणी ।
वागर्थस्येव संपृक्ता स्थिता संश्लेषशालिनी ॥

III. 58.46.

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ब्रह्मण्यन्या भविष्यन्ति ब्राह्यो ब्रह्मपुरश्रियः ।
पुनस्ताश्च विनङ्क्ष्यन्ति भूत्वा भूत्वा यथा गिरः ।। IV 47.23.

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ब्रह्मण्यन्या भविष्यन्ति ब्राह्यो ब्रह्मपुरस्त्रियः ।
पुनस्ताश्च विनङ्क्षयन्ति भूत्वा भूत्वा यथा गिरः ॥ IV 47.25

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बान्धवाकन्दसंरम्भकोलाहलगता गिरः ।

स्त्रेहभावविचारार्थं शृण्वन्तमिव यत्नतः ।।

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प्रतिध्वनि (Echo) अथवा ध्वनि.

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उच्चारयन्नोङ्कारं च घण्टास्वनमिव क्रमात् ।
ऊंकारस्य कलामात्रं पाश्चात्यं बालकोमलम् ।
नान्तरस्थो न बाह्यस्थो भावयन्परमे हृदि ॥ ५८ ॥

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उद्भूत्पूरयन्नाशाः कल्पाभ्रवमांसलः ।

अथ मध्याह्नशङ्खानामव्यघोषसमः स्वनः ॥ V.1.14.

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महता तेन शब्देन तिरोधानां पुनेर्गिरः ।
ययुर्जलदनादेन कोकिलध्वनयो यथा ॥ [illegible] 1.15.

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महता तेन शब्देन तिरोधानं पुनर्गिरः ।
ययुर्जलदनादेन कोकिलध्वनयो यथा ॥ V. 1. 15.

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परिताशो बभौ राजा जयतीति जनस्वनः ।
उदभूत्संप्रबुद्धानां विहगानामिवारवः ॥

V. 45. 33.

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उदभूदब्धिवृन्दानां घनकोलाहलस्ततः ।

वेलाविलुलिताम्बूनामम्बुघोनामिव ध्वनिः ॥ V. 45. 34.

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अयं सोहमिदं चित्तमित्यादयो ऽर्थाः शब्दप्रतिभवेनाद्राविवाल्मानि जृम्भते॥

VI (i) 11-44.

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मनांसि क्षोभयत्येष पल्लवानीव मारुतः ।
वाहयत्यक्षपङ्क्तिं स्वामश्वानीमिव सारथिः ॥ V.35.8

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हे दुःखातिसंदुष्टे का नः शान्तिरुपस्थिता ।

रथे विघुरिते भग्ने सारथेः केव खण्डना ॥ V. 67. 5.

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देहे दुःखातिसंदुष्टे का नः क्षान्तिरुपस्थिता ।
रथे विघुरिते भग्ने सारथेः केव खण्डना ॥

V. 67.5.

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रथस्तस्याधिष्ठितो जीवो जीव-
स्याहङ्कृतो रथः। अहङ्-
कृते रथो बुद्धिस्ततो बुद्धे-
र्मनो रथः। . . . . . .

6. (1) 31. 38. 40.

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रथस्त्वग स्कृत: प्राण: कल्प-
नामा मुनीश्वर स्थग प्राणम-
स्तत्र मननम्परिरितिश्रुति ॥
6. (i) 31. 43.

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रथस्त्वग स्मृतः प्राणः कल्प-
नामा मुनीश्वर। यग प्राणम-
स्तत्र मननम्परिरीतिश्रुति॥
6. (i) 31. 43.

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तदेतत्पालने साधौ कः प्रवर्तेत दुर्मतिः ।

किंत्वेतत्तण्डुलेष्वेव तुषक चुक्कवत्स्थितम् ।। IV 54.35.

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अस्मत्पित्रोरतीतानि पुत्रलक्षाण्यनेकशः ।

पत्रमोरकवृन्तानि लताविटपयोरिव ॥ V 19.33

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आत्मनात्मानमेवात्मा शान्तेनानुभवन्भवा ।

स्थितः सर्वेषु देहेषु तीक्ष्णत्वं परिवेष्टिव ॥ V. 35. 22.

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मणौ पिण्डे यथा काठिन्यं शैत्यं हिमकणे यथा ।
यथा पुष्पेषु सौगन्ध्यं देहे देहपतिस्तथा ॥ V. 35. 26.

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आत्मन्पुष्प इवामोदो मय्यपि प्रकाशितः ।
तिले तैलमिवास्मिस्त्वं सर्वत्र वपुषि स्थितिः ॥ V. 36 35

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आत्मा नारायणश्चैव न भिन्नस्तिलतैलवत् ।

तथैव शौक्लयपटवत्कुसुमामोदवत्तथा ।।

V. 43. 5.

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आसूतामन्योन्यसुस्त्रिग्धौ सुहृदौ वल्लभौ मिथः ।
तिलतैलवदाशिलष्टौ तौ पुष्पामोदवदिस्थितौ ॥

V. 65. 24.

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अन्तः सङ्गेन रहितौ यद्वत्सलिलकाष्ठयोः ।

संबन्धस्तद्वदेवान्तरसङ्गो देहदेहिनोः ।।

V. 67 19.

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मनोहंकारयोरन्तर्द्वयोरेकतरक्षये ।

यथा शीतोष्णयोरैक्यं कथास्वपि न दृश्यते ।

जडप्रकाशयोः श्लेषो न तथात्मशरीरयोः ।।

V. 71.32

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मनोहंकारयोरन्तर्द्वयोरेकतरक्षये ।

क्षीणो द्वे एव हि यथा पटशौक्ल्ये पटक्षये ।। I. 14. 7.

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दृक्कदुद्रापिरुपानीतं दूरादूपमधु त्वया ।
पीयते स्वीकृतं शक्त्या नेत्रवातायनस्थया ॥

D. 36.48.

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इति संचिन्त्य जनकस्तूष्णीमेव बभूव ह ।

शान्तचापलचेतस्त्वाल्लिषिकर्मार्पितोपमः ।। V. 10. 18.

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शान्तचापलचेतस्त्वाल्लषिकर्मार्पितोपमः ॥ V. 10. 18.

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इति संचिन्त्य जनकस्तूष्णीमेव बभूव ह ।

शान्तचापलचेतस्त्वाल्लिपिकर्मार्पितोपमः ॥ V 10. 18.

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भव्यो सि चेत्तदेतस्मात्सर्वमाप्नोषि निश्चयात् ।

नो चेत्तद्वदपि ब्रह्मणं जनयिष्यसि भूयसे ॥

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स्फुरन्त्यसुरवीराणां गृहेष्वविरतानिलैः ।
धूसरा भस्मनीहारा धूपधूमभरा इव ॥

U. 31. 9.

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दोषसंसारमायेयं राम राजसतामसैः ।

घार्यते जन्तुभिर्नित्यं सुस्तम्भैरिव मण्डपः ॥ V.5.2.

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दोर्घसंसारमायेयं राम राजसतामसैः ।

धार्यते जन्तुभिर्नित्यं सुस्तम्भैरिव मण्डपः ॥ ५.५.२.

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पाणीग्रहणं कृत्वा चेतः
स्मरति सर्वदा।
निष्फलास्तस्य हि प्राणाः
शिलायामिव वापवत्॥

III. 12. 17

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ted after the properties of the
whole does differ, as a matter of

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जपलवण्डयन्ति तान्विचित्तं

पुरुष धातवः । शिलामिव ॥

गा. ५२.२५.

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स्वप्नात्स्वप्नान्तरं तत्र तथा पश्यन्पुनः पुनः ।
मिथ्या घटेषु लुठति शिलेव शिखरच्युता ॥ IV. 18.57.

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इमा दृश्यदृशो राम नानाकारविकारदाः ।

नेह कान्ततया ज्ञेया दारुकैनशिला इव ॥ V 29. 43.

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इमा दृश्यदृशो राम नानाकारविकारदाः ।

नेह कान्ततया ज्ञेया दूराच्छैलशिला इव ॥ V. 29.43.

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इमा दृश्यदृशो राम नानाकारविकारदाः ।

नेह कान्ततया ज्ञेया दूराच्छैलशिला इव ॥ उ. २१.४३.

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कदोपशान्तमनसा धरणीधरकन्दरे ।

समेष्यामि शिलासाम्यं निर्विकल्पसमाधिना ॥

V. 51.33.

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अभ्रनीलाशुकच्छन्ना मूकरत्नविभूषणाः ।

शिलाः कनकसुन्दर्यो यत्र शृङ्गाभिसारिकाः ॥

V. 65. 16.

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यह पत्र शिलालेख तो नहीं है
किन्तु है शिलालेख-
रूपत्र
तत्पश्चात् [illegible]
मूल [illegible]
पृ० सं० 36.

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दूर है अनाफ नाति
से कोई संबंध नहीं
श्रोता एवं प्रेक्षक
कि वैदिक कवि

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चिदणोरुदरे सन्ति समस्तानुभवाणवः ।
शिलाः शैलोदर इव स्वच्छाः खात्मनि खात्मिकाः ॥ VI (ii) 131.25

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उड्डीयमानमात्मानं शिलाः शैलस्थलानिव ।
घनघुंघुमसारावानक्रमणादि च ॥ VI (ii) 145. 36.

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सौषिर्यसंभवात्प्राणपवनस्पन्दवर्जितः ।

प्रोन्नमत्पर्शुपूरेण शिलापूरेण तर्जितः ।। VI (ii) 145.53

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बद्धमस्मीति कलयद्भिर्यातत्वं जहच्छनैः ।
अविद्यां जनयत्यन्तर्गज्जङ्गलराक्षसीम् ।। IV 42.33.

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बद्धमस्मीति कलयद्विद्यातत्वं जहच्छनैः ।
अविद्यां जनयत्यन्तर्जगज्जङ्गमराक्षसीम् ।। IV. 43.33.

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शीर्षिणा व्यपदेशेन विवेकश्रीर्विबोधिता ।
प्रबुद्धे भवतीशाने तमहंकारराक्षसम् ॥ V. 35. 5-6.

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शारिणा व्यपदेशेन विवेकश्रीर्विवेकिना ।

प्रबुद्धे भवतीशाने तमहंकाररराक्षसम् ॥

V 55.56.

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क्रूरकर्मकरा कारां संगताशुभदायिनः ।

तस्माद्विशेषेण जना राक्षसादिव दुद्रुवुः ॥

V. 46.27

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भोगान्विगर्हयेत्प्राज्ञः श्रेयोद्वारदृढार्गलान् ।
प्रौढायां भोगगर्हायां विचार उपजायते ॥ ५. २५. ६१.

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(१०८)

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उत्तस्थौ सावर्तसोत्थभृङ्गमण्डलमण्डिता ।
करिसेनेव सन्ध्याद्रावालोलकरपुष्करा ॥ ७. 1. 23.

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नित्योदिताः समाः स्वस्थाः सुन्दर्यः सुभगोदयाः ।

ममैकात्मपतेर्नित्यं कान्ता हृदयवल्लभाः ।।

V. 53. 80.

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त्वादृशस्य तु दृष्टयैव दुःखता जायते मुधा ।।
आलोक्य राजमहिषीं यूचो मदमयीं तथा ।। V. 82.68.

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चित्सतामात्रकेणाल संदोहो भवता मिथः ।

तिष्ठति स्वैरमादित्ये दिनकार्यकृतामिव ॥ V. 82. 25.

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पुर्यष्टकपुभूत्वा मस्त्राखमिव चानलः ।

भगवान्मुनिरप्येनं हृद्गतं पुनिनायकम् ।। V. 85. 16.

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अशङ्कितनभः कोशपतिताकुलपूरवत् ।

नापतन्ति विकल्पौघाश्चिरं वैकल्यकारिणः ॥ V. P 3. 17.

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अन्तः सङ्गविहीनास्तु यथा स्नेहा दृषज्जले ।

तथासक्तमनोवृत्तौ बाह्यभोगानुभूतयः ॥ V. 67. 18.

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दृश्यते क्षीयते चैव रूप सदसतोश्चलम् ।

तथैवेयमिह त्वेषा काले न्यूनातिरिक्तता ।।

V. 53.43.

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समग्रसुखदःखाढ्यं व्यवहारमखण्डितम् ।

कुर्वन्कुलजनायत्तो भर्तृश्वशुरखेदितः ।।

V. 74. 87.

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समग्रसुखदः साढ्यं व्यवहारमखण्डितम् ।
कुर्वन्कुलजनायत्तो भर्तृश्वशुरखेदितः ॥ V. 74.87.

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पुरा कतिपयान्येव भुक्त्वा जन्मानि राघव ।
अस्मिन् जन्मनि यो मुक्तस्तस्माद्राजससात्त्विकः ॥ V.66.

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तस्मिन्नभ्युदिते सूर्ये त्रलोक्यकमलाकराः ।
इमे विकासमायान्ति विलीयन्तेऽस्तमागते ॥ 23.25

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अथ स्थितिप्रकरणादनन्तरमिदं शृणु ।
उपशमप्रकरणं ज्ञातं निर्वाणकारि यत् ।। V. 1. 1.

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इत्युक्त्वा विबुधास्तत्र क्षीरोदार्णववीचिषु ।

अन्तर्धानं ययौ देवस्तटतापिच्छगुच्छवत् ।। 33.6

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प्राप्तो स्मि विततां भूमिमुन्नतां पारमार्थिकीम् ।
स्तुत्या प्रणत्या विज्ञस्या शमेन नियमेन च ।। V. 35.49.

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प्रज्ञाविरहितं मूढमापदल्पापि बाधते ।

पेलवाचानिलकला सारहीनमिवौलपम् ।। V. 12.21.

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तत्रासिमुसलप्रासवज्रचक्रगदादयः ।

हेतयः कुण्ठतां यान्ति दृषदो वोत्पलाहतिः ॥ V 23.15

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विलीनसर्वसंकल्पः शान्तसंदेहपंजरः ।

दीपाकीतुकनोहारो जातो सि विगतज्वरः ॥ I.29.63.

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अनादिमति नोरूपे सर्वगे वितताकाशे ।

आरोपयेत्कः कल्पामग्वेदं व्योम्नि को लिखेत् ॥ V. 82.82

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विश्वास्ता कथालापास्ता नो नास्तच्च चेष्टितम् ।

संस्मृत्य प्राक्तनं साधो हृष्यामि च पुनः पुनः ॥ V. 61.27

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विश्रव्यास्ता क्रियास्तापास्ता नानास्त्वं वाष्टनम् ।

संस्मृत्य प्राक्तनं साधो हृष्यामि च पुनः पुनः ।। ५.61.27.

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V. 74.84.

एवं तत्वे परे शुद्धे घोरो विश्रान्तिमागतः ।
न शक्यते चालयितुं देवैरपि सवासवैः ॥

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दन्ति दन्तविनिर्भिन्ना दरदा दलितास्त्रयः।
नीता रुक्मनद्या द्रुमाणां पल्लवा इव॥

III 37.14.

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ब्रह्मावत्सनका भीपैश्चकैः कृता
गता महीम ।

सह्याः ककचोत्कृत्ता वृक्षाः कुसुमिता
इव ॥

III. 37. 37.

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यथा नौयानसंरम्भे वृक्षपर्वतवेपनम् ।
यथा स्वधातुसंक्षोभे पूर्वपर्वतनर्तनम् ॥

III 41.52.

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हा तात हेतयो लग्नास्तरुणी-
कबरीतृणे ।
ज्वलन्ति शुष्कपर्णौघा इव वीरनिरीक्षिताः ॥

॥ 43. 31.

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अन्तः पुराधिपाः सर्वे पिष्टाः
शत्रुभिरुद्धतैः ।

अशङ्कितामिपातिर्वा तैरिव वरद्रुमाः ॥

॥ 44. ।

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प्रचण्डपवनोद्धूताः पुष्पाणीव
महाद्रुमाः ।
अयः पिण्डादिवोत्पेतुस्ताडितास्तेन
पङ्ग्वयः ॥

III. 48. 9.

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जगन्ति सुबहून्येव संभवन्त्यणुकेऽपि च।
कदली पल्लवानीव संनिवेशेन भूरिशः॥

III. 52. 19.

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अप्रबुद्धधियः सिद्धलोकान्पुण्यवशादिवान् ।

न समर्थाः स्वदेहेन प्राप्तुं छाया इवातपान्

III 53.29.

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यथा लतायाः पर्वाणि दीर्घाया मध्यमध्यतः।
तथा चेतनसत्तायाः जन्मानि मरणानि च ॥

III. 54. 66.

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स्थान्मे इत्येव संविश्य गुल्मवत्तत्स्वभावजम् ॥
वेति चित्तविजृम्भोत्थं नान्यदत्रास्ति
कारणम् ॥

॥ 54.58.

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भ्रान्तिमात्रमसंख्येयं जगज्जीवकणोदरे ।
वटधानातरुमिव स्थितं को वा न पश्यति ॥
III 56.22.

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fruit. M.W. only.

e, shrub, M.W. notes it to be a Vedic

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मौनस्था वामहस्तस्थवदने-ङ्गुल्या नताम्।
भूषणांशुलता पुष्पैः फुल्लामिव वनस्थलीम्॥

III. 57.5.

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यथा लोष्ठो लुठद्दूरं वर्त्मायत्वाशु
गच्छति ।
अज्ञानत्वेऽजपशवस्तथा
ह्यस्ति पुरादिकम् ॥

III - 557.41

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निर्जीवं पतितं भूमौ संशुष्कानीव
पल्लवम् ।
काष्ठकुड्योपमो जातः शवस्तु
हिमशीतलः ॥

III. 58. 3.

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स्फुरत्याभास सोऽङ्गानि रसवान्ति मृदूनि च।

~~कनकोज्ज्वलकान्ति~~

कनकोज्ज्वलकान्तीनि पल्लवानीव माधवः॥

III. 58. 40.

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स्फुरयामास सोऽङ्गानि रसवन्ति मृदूनि च।

~~कनकोज्ज्वलकान्ति~~

कनकोज्ज्वलकान्तीनि पल्लवानीव माधवः॥

III. 58. 40.

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एतैर्नियत्यादि महाविलासै—
ब्रह्मैव विस्फूर्जति सर्वगात्मा।
तृणादिवल्ली तरु गुल्मजालैः
सत्तेव तोयस्य घनान्तरस्था॥

III. 62. 33.

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तेजः कणत्वमादत्ते चित्ते तन्मात्रकल्पनात् ।
शनैः स्वस्मात्परिस्पन्दाद्बीजमङ्कुरता-
मिव ॥

III 64. 19.

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चित्स्पन्दनं भवति कर्म तदेव दैवं ।
चित्तं तदेव भवतीह शुभाशुभादि ।
तस्माज्जगन्ति भुवनानि भवन्ति पूर्वं
गुत्वा निजाङ्कुसुमानि
तरोरिवाद्यात् ॥

गी. 64. श्लो. 31.

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यथा करतले बिल्वं यथा वा पवनः पुरः।
प्रत्यक्षमेव तस्यात्मजत्वं परमात्मनः॥

3.66.24

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अनौचित्यकत्वात्वं हेतुर्यथा वृक्षसमुन्नतेः।
अकर्तापि तथा कर्ता चेतना बिंबगास्थितेः

3.67.28.

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बीजमङ्कुरपत्रादिपुत्रया पल्लवफलं भवेत्।
चित्तमार्गं चित्तस्त्रीवादिपुत्रया तद्भवमनो भवेत्।

3.67.30

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ascernible. The festival means
community while quite a different
unity. This unity in diversity
er significance. It can be apprehende
the development of this festival is

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ब्रह्म सर्वं जगद्वस्तु पिण्डमेकमखण्डितम्
फलपत्रलता गुल्म पीठ बीजमिव स्थितम्॥

III 67.36.

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अस्ति कज्जलपङ्कद्रिर्वोग्रा शालभञ्जिका।
हिमाद्रेरुत्तरे पार्श्वे कर्कटी नाम राक्षसी॥

III 68.2.

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by Mirror, Journal of the Banaras
, 1955.

, Vol VIII, No: 3 Nov-Dec, 1955.

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शैतिकर्दमकोशस्थाचिरकालमधोगुरुवी।
इच्छानुरूपमासाद्य क उत्तरपदमुज्झति॥

3.70.75.

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क्व किलाम्बुनिशालाभं वपुर्मारितदिक्तटम्।
क्व प्राचिकारबुरसमं सूचित्वं तृणपेलवम्॥

3·71·32

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भावित इति क्षिरतरं न
स्तमा परिलोकान्परिदि
सद मवतपारीत् ॥ ३२।१२
विशेषमपमानमापयीयामो
वस्ति नवस्थितदर्शनात: ।
पिवतीति निरपिम् । वरि

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यथा पूर्तं तिपुत्रगासितन्त्रा डलेदरेन्य यथा।
वीडान्तर्वृक्षता पुत्रि बृहद्धातया यथा।

॥ 75.12

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योगमेव्यसि भूयश्च तन्वान्तर्जी
रूपिणी।

तथैव रसमेकेन लतयेवा कुरस्थितिः॥

III.75.13.

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the generosity of kin

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Balirej day. This ba

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ing Council of Ac

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त्वादृशानां सहस्राणि मशकानामिवाबले।
अस्माकं धीरतां त्यक्त्वा यूयानि तृणपर्णवत्॥

III.78.24.

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लतागुल्मांकुरादीनां प्रत्यन्धानां तथैव च ।
अन्येषामप्यनन्धानामालोकः क इवोत्तमः ॥

III. 79. 7.

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कल्पः कस्य निमेषस्य वीक्ष्यवान्तरस्थितः।
कः प्रयोजन कर्तृत्वमप्यनाश्रित्य कारकः॥

III. 79. 22

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power of Kale. Why the e
the moon shines for the n
moves for six months alon
another six months along
planets and stars move f

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चिदणोः परमस्यान्तः सदिवासदिवापि वा।
बीजेऽन्तद्रुमसत्तेव स्फुरतीदं जगत्स्थितम्
III. 80. 5.

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तत्रा रचना दुरन्तवान्तिरं
सातो गोपा कृति दृष्टारत
जगद्धन्नारक्षणं कृतं
इत्या हो रक्षमारक्षितं ॥
॥ ॥ ॥ ॥ ॥ ॥

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तथाप्याक्रान्तवान्विश्वं ज्ञातो गोपायति
क्षणात् ।
जगद्धानाकणं बालइवाहो घनमायिता ॥

III. 81.42.

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सत्यं चिन्मयमेवेदं जगदित्येव
विद्धलम्।
वसन्तरसमेव त्वं विद्धि
पल्लवगुल्मकम्॥

III. 81. 45

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निमेषकल्पावर्तेन तुषेणा त्रकणाविव ।
वलिता वेषचेत्याभ्यामणुः स्वात्माङ्कं
श्रितः ॥

III.81.54.

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Vibhisan Jain

In Verse 2, line 3,

discussed as under:-

- : :

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अन्तर्गतजगज्जालोऽप्येषोऽणुः
साम्यमत्यजन् ।
स्थितोऽन्तस्थ बृहद्वृक्षे बीजं माण्डोदरे
यथा ॥

॥ 8।94.

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प्रसुप्तवासनाजालजीवतागर्भेष जरम् ।
अधितिष्ठति बीजश्रीः सुप्तपत्रा यथा वटम् ॥ / V 60.15.

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स्वयमेव हि कालेन प्रबोधमयमेष्यति ।
बीजकोशात्स्वसंवित्त्या सुप्तमूर्तिरिवाङ्कुरः ॥ V 28.18

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अथासावसुराघोशः कुर्वन्क्षत्रभुवनेशताम् ।

कालेन सुषुवे पुत्रानङ्कुरानिव माधवः ॥ V. 30. 5.

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अत उत्तरमेतेन गर्भेता दनुजन्मना ।

न कर्तव्या प्रदग्धेन बीजेनेवाङ्कुरक्रिया ।। V. 33. 3.

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बोधितो प्यमुराघोशैर्नाबुध्यत महामतिः ।
अकाले बहुपेक्षो पि बोजकोशादिवाङ्कुरः ॥ V 37.4.

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बोधितो प्यसुराघोशैर्नाबुध्यत महामतिः ।
अकाले बहुसेकोऽपि बीजकोशादिवाङ्कुरः ॥

V. 374

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(६६)

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प्रसूतमथ शैलेषु पुत्रान्निजकुलाङ्कुरान् ।
अत्यन्तविषपोदन्तान्खदिरः कण्टकानिव ॥

V. 45. 15.

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भृष्टबीजोपमा भूयो जन्माङ्कुरविवर्जिताः ।
हृदि जीवद्विमुक्तानां शुद्धा भवति वासना ।। ५. ५२.१४.

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असक्ततां ततो भ्येत्य पुना राम न जायते ।
क्षेत्रेष्वपि चिरं तिष्ठन्बीजं दग्धमिवाग्निना ।। IV. 48. 4.

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बहिर्न किंचिदप्यस्ति स्वाद्यव्युर्वोदिगादिकम् ।

एतत्स्वचित्त एवास्ति पत्रपु जमिवाङ्कुरे ।। I. 48. 49.

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फलादि स्फारतामेति यथैव बहिरङ्कुरात् ।

बहिः प्रकटतां याति तथा पृथव्यादिचेतसः ।।

V. 48. 50.

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फलादि स्फारतामेति यथैव बहिरङ्कुरात् ।

बहिः प्रकटतां यान्ति तथा पृथ्व्यादिनेतसः ॥ V 48.50.

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नास्य चेतसि सुस्फारे शरदम्बरनिर्मले ।

कोपादयः प्रजायन्ते नभसीव सरसि नवाङ्कुराः ॥

V.77.33

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सम्यग्बोधवतामेषा वासनैव [illegible]।

ज्ञानाग्निदग्धा दग्धस्य केव बीजस्य बीजता ॥

V. 84.26.

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अहो भगवतास्मकं प्रसादो दीर्घितश्चिरात्।
दर्शनामृतसेकेन परिसिक्ताः सहृदावयम्॥

....VI.(i).16-10.

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स्मितमधुगम्भीरवचनः स्मितपूर्वाभिभाषणः।
करस्थबिल्वफलवत् त्रैलोक्यं जगतयः॥

VI (i) 17-2.

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sankalpamātrosau kālo hyātmanā
ati (6. 49. 4).
kālpe' pyasau tat
:suṭi

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षट्पदश्रेणिनयना यस्योच्चस्तबकस्तनी।
विलासिनी शरीरार्धे लता चूततरोरिव॥

VI (i) 18-2.

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एवं विपश्चयर्भास्ता नाभीकमलपल्लवे।
सुवर्ते स्म हृद्ब्रह्मण्डान्यप वल्म इवाम्बु ॥ १२ ॥

VI (i) 19-15

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tent, which means that it is timelessly

herefore, is possible only in the case

gent (Kādācitka), life which

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चिन्तामणि श्रीनरसिंह
जगदाराध्यान नमस्कृतिः।
सिद्धान्त सौरभ तु सौरभमान्तः
सिद्धान्तः शेखरिति वेदान्तु॥
पं० ए० पद्मा.

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चितावह्नन्विचित्राणि शरीराणीह भूरिशः।
पत्राणीव तरोर्हेम्नि केयूरादि क्रियैव च॥

6.30.40

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लगा की आठ से गि

यही कारण था कि १० रे

में बहुत अधिक प्रिय हो ग

बहुत अधिक महत्व दिया

पूर्व [illegible] लिखना मांगलि

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नेह प्रवर्तते किञ्चिन्नेह
किञ्चिन्निवर्तते । शान्ता सम-
समाभासं प्रथते स्वस्य कोऽपि
वत् ।

6. (i). 34. 27.

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विदार्य [illegible] ।

पलाशकुसुमैर्यु ने ॥

निर्जितः स्वेन ते जसा ।

स्तः कुन्द कुंगलैः ॥

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मूलबीजमहादेवः पल्लवा-
नामिव द्रुमः । सर्वसत्त्वाभि-
धः सर्वः सर्वसंवेदनैक-
कृतः ॥

6. (i) 35. 22

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सक पांव [illegible] क्या कहा जाय ।
[illegible] रंगों से प्रतीत होते हैं । (पादा-
सचमुच कमल-केसर के समान है (पद्मकिंजल्कसन्निभा)
है कि ऐसी सौन्दर्य प्रतिमा को देख माधव को

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एतमात्मानमालोक्य जराशो-
कमया पहम् । सम्भृष्टबीजव-
ज्जन्तुर्न भूयः परिरोहति ॥
6.(ii).35.27.

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मृत्या वसन्त

भृंग वृन्दा:

पुलकाभिवृत

मंजरीभि

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कुसुमा

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सोमार्कमस्तामित मानस-
मात्रमेयं सद्यःप्रसुत-
शिशु वेदनवद्वितान्तम् ।
परमप्रशान्त मीतचेतनाचि-
तबीजं जीवन्मुक्तमपवर्ग एव

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मृत्या वसन्त

भृंग वृन्दा:

पुलकाभिवृता

मंजरीभिर्वि

वकुलामा

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सोमार्कमस्तामित मानस-
मात्रमेयं सद्यःप्रसुत-
शिशु वेदनवद्वितान्यं।
परमन्पूरान्त मति चेतनाचि-
त बीजं जीवन्मुक्तमपद एव
तिष्ठ ॥

6 (ii) 39.63.

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in Jambu-dvip

Varanasi where dwelt a m

who was short of statur

a most voilent and pas

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अलं दूरगतास्तेषामङ्कुरा नभसो यथा ।

जगदात्मा च तत्रैव यत्रेदं सर्वमस्ति च ॥

VI (ii) 125.42

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अथ तस्यानिलान्तस्थं चेतनं तत्प्रबुध्यत ।

कालानिलजलैर्भूमौ बीजमङ्कुरकृद्यथा ॥ VI (ii) 136.18

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अपरिज्ञातमेतं स यमराजं त्रयो सुराः ।

न प्रणेमुर्विनाशाय सामान्यमिव किङ्करम् ॥ IV. 30. 9.

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अपरिज्ञातमेतं ते अनरण्य त्रयी पुरा । ।

न प्रणेमुर्विनाशाय पापान्यमिव किङ्करम् ॥ (V. 30 9

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संध्याप्रवेशानुपवर्तिनीभिः

नभस्तले कोमलकम्पनेन ।

नृपाङ्गणे पुष्पविचित्रलेखा-

नुवासिते मृत्यवरा इवैते ॥ VI (ii) 115 – 29

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(३२)

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ते वियुक्ता भविष्यन्ति मुक्तये लब्धजन्मनः ।
रजः सत्त्वतमांसीव मेदं प्राप्य यदृच्छया ॥ IV. 32.10.

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पुरा कतिपयान्येव भुक्त्वा जन्मानि राघव ।
अस्मिन् जन्मनि यो मुक्तस्तस्माद्राजससात्त्विकः ॥ V. 6. 6.

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कुट्टनं पर्वतादीनां प्रशान्तिहेतुरिष्यताम् ।

वातैः कुर्वन्त्यदार्थानामसारं रजसामिव ॥

VI (ii) 77. 27.

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